WORLD CALL

NOVEMBER, 1919 10 CENTS

THE CIRCLE OF SERVICE

The names of the field workers shown here are as follows:

1. Clara G. Esson
2. Roy K. Roadruck
3. Edgar L. Smith
4. Charles W. Dean
5. Paul B. Rains
6. David H. Owen
7. Adeline Goddard.
8. S. W. Hutton
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10. Mrs. A. P. Moore
11. O. A. Smith
12. Lin D. Cartwright
13. Garry L. Cook
14. D. Park Chapman
15. Paul M. Trout
16. Katherine E. Staub

The figures on the map indicate, approximately, number of children and young people under twenty-five not in Sunday schools in each state.

State and Regional Bible School Workers

Circulation Department

MANY subscribers having September expiration date sent their renewals to the office before October and thus prevented their names being taken off the mailing list for the November number. This cooperation is not only of benefit to the office but assists the subscribers in receiving the magazine regularly.

There continues to come to the office letters saying subscribers have missed several copies of WORLD CALL. We urge that you let us know when you miss one number. Sometimes the paper is a little late in coming from press, but if it has not reached you by the 10th of the month, please let us know. We wish to supply the missing number.

In sending in subscriptions, it is most important that addresses be absolutely correct. We find that a slight mistake in the street number, even in small towns, prevents the delivery of the magazine. In sending in lists of subscriptions, do not depend upon memory, former lists or telephone directories. Be sure that lists are correct.

Failure to receive the magazine many times comes from our being entirely mistaken in reading the names of subscribers. Will you please be sure that names and addresses are written plainly. Typewritten lists prevent such mistakes.

We are expecting that a thorough canvass will be made in every church for WORLD CALL subscriptions during the next two months while the Every Member canvass for next year's budget is being made. Some churches have reported to us their plan for putting WORLD CALL in every home in the church. We commend their example to other churches.

We again urge that you do not send subscriptions for WORLD CALL to any of the Boards, but that you send them direct to WORLD CALL, 222 Downey avenue, Indianapolis, Indiana.

A Cablegram

Paris, September 17, 1919.

American Committee for the Independence of Armenia, One Madison Ave., N. Y. C.

Confidential.

Azerbaidjan under direction Turkish officers making preparations for war against Armenia. Georgia and Azerbaidjan entered into alliance avowedly to attack Denikine but in reality to attack Armenia. British already left Armenia and Haskell arrived without soldiers. Absolute lack ammunition. Georgians forbid transportation through Georgia all products except flour. Have absolutely no more money. Population exhausted. People starving everywhere. From thirty to fifty persons found dead in streets of Erivan daily. Population naked. No drugs. . . . Will soon be completely annihilated. Within month absolute extermination is feared, thus solving Armenian question. Turks consider us responsible for overthrow their empire. Words lacking describe horror situation. You may come too late to save us.

A. AHARONIAN,
President, Delegation Armenian Republic.

James W. Gerard, chairman of the Executive Committee, on which Charles Evans Hughes, Elihu Root, Henry Cabot Lodge, John Sharp Williams, Alfred E. Smith, Frederic Courtland Penfield, Charles W. Eliot and Cleveland H. Dodge are serving, says: "Armenia is threatened with extermination. Christian America has the power to save Christian Armenia. Let us do it."

WORLD CALL

Continuing

MISSIONARY TIDINGS — AMERICAN HOME MISSIONARY
The MISSIONARY INTELLIGENCER — *The* CHRISTIAN PHILANTHROPIST
BUSINESS IN CHRISTIANITY

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603 New England Building, Kansas City, Missouri

Board of Ministerial Relief
627 Lemcke Building, Indianapolis, Indiana

Board of Education
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American Temperance Board
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By Men and Millions Movement, 222 West Fourth Street, Cincinnati, Ohio

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Admiral Benson and General Barnett Receiving Medals from Indian Chiefs at 350th Anniversary of the Settlement of Santa Fe, New Mexico
When Will the American Disciples of Christ Give the Gospel to These First Americans?

To inform those who are interested; to interest those who ought to be informed

World Call

NOVEMBER, 1919

222 Downey Avenue, Indianapolis, Indiana

Give Thanks Unto the Lord

WITH deep conviction and profound feeling we should add to the enumeration of the blessings that we will lay before the Giver of all good on Thanksgiving Day, these that relate especially to the response of the Disciples of Christ to the call for the world's evangelization; facts of the twelve months ending September 30 reported in the convention at Cincinnati.

The End of the War.—The four million Americans who were under arms were members of churches or neighbors of members. Peace stopped the addition of gold stars to our service flags, checked the depletion of foreign missionary ranks, already thinner by twenty-five hundred than before the war, allowed the return of young men to school and college and reduced the pressure upon hospitals, orphanges and homes for the destitute aged; but chiefly vindicated the fundamental principles for which the Church stands and crowned the Christ whose name the Church wears.

The Lifting of the Scourge of Influenza was the second great event of the year. Fearful as was this epidemic in America and Canada it was far worse on the mission fields. While it paralyzed, for weeks or months, our churches at home, it all but overwhelmed many of those abroad.

The Gospel's Triumph.—So mightily grew the word of God and prospered in the regions beyond that, in spite of war and pestilence, over three thousand souls were added to our mission churches. The commensurate increase of pupils in schools and Sunday schools, of patients in hospitals, children in orphanages, and literature distributed, has vastly widened the sphere of influence of our Lord in the fields we serve and opened the way for greater results this year and next. A fourth as many young men are being trained in mission schools for the ministry as in our colleges in the United States.

The Opening of Paraguay.—In the providence of God the Disciples of Christ seem to be assigned the very heart of each great field—the Mississippi Valley, the Yangtze Valley, Central Provinces and United Provinces in India, Belgian Congo, Tibet, Central Mexico and now the middle republic of South America, in addition to three rich provinces of Argentina and a generous share of Buenos Aires.

The Educational Advance.—At home and abroad the Christian college and the Sunday school are joining hands in a twofold advance to solve the problems and lift the tasks of the future. The earnestness of our people in this endeavor is manifested by the increased attendance and support of our colleges, the establishment of a new college in California, the development of mission study, the improvement of Sunday school methods, the extension of national, state and regional supervision and especially by the fine increase in offerings for Sunday school work, although the influenza prevented the observance of Thanksgiving Sunday in the majority of the schools.

The Magnifying of Mercy.—As the year has multiplied the need of brotherly kindness, the love of God shed abroad in the hearts of His people has made a corresponding response to the call. It is not for mere formal religion that our people have given of their service and their means. Making our largest gains in offerings to the orphans, the aged and the disabled, hallows all the other financial gains of the year.

Not Mercy but Justice.—The auspicious inauguration of a contributory pension system for ministers and missionaries is a blessing of the first magnitude, as we can see since it has stood the first year's microscopic tests and won the allegiance of 435 ministers and missionaries in a year when they had to restrict their outlay to prime necessities. The fifty per cent increase in church offerings to Ministerial Relief and Pensions shows that our people agree with the minister that he and his family must never become objects of mercy.

Universal Advance in Giving.—The advance of the year's receipts to the nine cooperating national boards from $1,979,532.86 in 1918 to $2,466,156.31 in 1919, a gain of $486,623.45, wonderful as it is on its face, does not tell half the year's story of heroic consecration. Many felt that the payment of pledges to the amount of more than seven million dollars to the Men and Millions Movement would reduce regular contributions, just as a great revival is usually followed by a dearth of conversions. Precisely the opposite is true. Then, more than half of the great annual offering days of the societies came within the period of the influenza epidemic and most of them when the churches were rigidly closed, not only preventing offerings but compelling the later recouping of local church finances. In this same worst period fell the campaign for the United Budget and the Every Member Canvass. Yet there are unprecedented gains for every interest and from every source except annuities.

The same spirit on the mission fields shows itself in the general movement toward self-support and aggressive evangelism. The Every Member Canvass is being undertaken in Japan, China, the Philippines and India, while those who were tithing in Africa are going beyond that proportion even to eighteen per cent of the income in some cases.

In this Hour of Uncertainty everywhere else, let us praise God that the Church of Christ is moving forward with a steadiness of increasing stride that promises to grow from more to more until the peace of God and the power of Christ's love shall prevail in all the world.

The Whole Church Lifting the Whole Task

By ARCHIBALD McLEAN

FOUR times the great apostle likened the Church to the human body. "For even as we have many members in one body, and all the members have not the same office: so we, who are many, are one body in Christ, and severally members one of another." The foot does not say, "Because I am not the hand, I am not of the body." The foot has its place, and its place is as important as that of the hand. The ear does not say, "Because I am not the eye, I am not of the body." The ear has its place, and its place is one of great importance to the whole body. God has set the members, each one of them in the body, even as it pleased Him, and now there are many members but one body. The eye cannot say to the hand, "I have no need of thee." The eye needs the hand for protection in case of attack, and to do what the eye sees should be done. The head does not say to the feet, "I have no need of you." The head needs the feet to carry the body whithersoever the head desires and wills.

Even those members of the body that seem to be more feeble are necessary—the brain, the lungs, the heart, the eye. These delicate organs are necessary to the well-being and even to the existence of the body. No member is superfluous. No member can be amputated without mutilation and loss and pain. God has tempered the body so that the members have the same care one for another. As a result, if one member suffers, all the members suffer with it. If one is honored, all rejoice with it. The whole body is joined and knit together through that which every joint supplies, according to the due working of each several part, and thus increases with the increase of God.

The Church is the body of Christ. For in one Spirit were we all baptized into one body, and were all made to drink of one Spirit. There is one body and one Spirit, one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in you all. "Ye are the body of Christ, and severally members thereof." In the Church are many members and such a division of labor that each member has his own work. God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healing, helps, governments, divers kinds of tongues. But all the members are not apostles, or prophets, or teachers, or workers of miracles. All do not speak with tongues, and all do not interpret. According as each one has received a gift, he is to minister it as a good steward of the manifold grace of God.

The organized work of the Church of our time includes the local church, missions, education and benevolence. The Men and Millions Movement sought to assist each and all of these. The Movement was back of the local church and aided all its activities. Man after man has said that a visit of the team to the church he served was a God-send, that it was worth more than a revival. The Movement is back of the American Christian Missionary Society, the Christian Woman's Board of Missions and the Foreign Christian Missionary Society to the extent of $600,000 each. It is back of the National Benevolent Association, the Board of Ministerial Relief, and the Board of Church Extension to the extent of $200,000 each. It is back of the Association for the Promotion of Christian Unity and the Temperance Board to the extent of $50,000 each. It is back of the colleges and the universities to the extent of three millions and a half.

As each member of the body is necessary, so each of these organizations is necessary, if all the work of the Church is to be performed. No one could be abolished without injury to all the others. The Temperance Board is the youngest. That Board has helped to win the marvelous victory won in Ohio in November of last year, and in the Nation since that time. Every triumph won for temperance in half a century has been won in part by the consistent and powerful advocacy of the Disciples of Christ. If, when the forces of righteousness meet to celebrate the closing of the last saloon under the Stars and Stripes, and the conversion of the last brewery and distillery into a factory, we are not present and participating, how can we explain our absence? Take the National Benevolent Association and the Board of Ministerial Relief. If we were to discontinue these and their ministries, and turn the orphan and the widow and the dependent and the aged and the broken-down minister into the street to starve, or turn them over to public charity, how could we respect ourselves? And how could we keep the respect of the religious or the non-religious world? Take the Board of Extension and the American Christian Missionary Society. Could we abolish these without tremendous loss? In thirty years the Board of Church Extension has aided in the building of two thousand churches. In the next thirty years, because of its accumulated and accumulating funds, it will help build three times two thousand churches. The American Society with its auxiliaries has founded and fostered half of our churches, and is prepared now to do a far greater work than ever before. If we were to abolish the Christian Woman's Board of Missions or the Foreign Christian Missionary Society and dissolve all the Woman's Missionary Societies and Circles and Bands, and discontinue the publication of WORLD CALL, and cease publishing books and pamphlets and leaflets, and recall the missionaries from Tibet and India and China and Japan and the Philippines and the West Indies and Latin America, and close the mountain schools and the work among the Negroes, we might then write over the doors of all our churches, "Ichabod", the glory has departed. Suppose we were to close our colleges and universities and send the students and teachers to go their own way. What would be the result? We might as well abandon the preaching of our plea and prepare for death and oblivion.

Our temptation is to divide our interest and our assistance. Thus, many are interested in the local church and in nothing else. This is true of at least half our people. Fewer than three hundred of our churches were classed in the Year Book for 1918 as unanimous churches—supporting all departments of the work. Some favor foreign missions and nothing else; some home missions and nothing else; some are interested in the work of the Christian Woman's Board of Missions; some in education; some in temperance, and in nothing else. It should be borne in mind that these different organizations are all branches of the same vine; they are all members of the same body, and in order to be symmetrical and complete, each one must have a share in all departments of the Lord's work. Joseph Parker likened people who are interested in one cause only to one-legged men, to one-eyed men, to one-armed men. If a Christian would be perfect, entire, lacking nothing, he must have a share in all the work of the Kingdom. Nothing that pertains to the cause of Christ is a matter of indifference to a full-grown Christian.

The different organizations are all necessary and all con-

tribute to the general good. The apostle asks, "If the whole body were an eye, where were the hearing?" The body that consisted of an eye only would be a huge Cyclops. It could see the poverty, the misery, the idolatry, the savagery, the crimes and vices of the world, but that is all that it could do. It could not go about doing good; it has no feet. It could not lend a helping hand—it has no hand with which to help. It could not soothe nor sympathize; it has no heart. The apostle asks again, "If the whole body were hearing, where were the smelling?" I think a gleam of humor must have passed over the weather-beaten face of the apostle as he dictated these words to his amanuensis. A body all ear could hear the cry of the enslaved, the oppressed and the defrauded; it could hear the moan of the sick and the dying, but that is all it could do. It could hear the words, "Go ye into all the world and preach the gospel to the whole creation," but it could not go. It could not witness for Christ in the uttermost parts of the world or anywhere else. It could hear the call of the man of Macedonia, "Come over and help us," but it could make no response. If all the members were one member, where were the body. But now there are many members but one body.

I can remember when we had one organization only among us. That organization did something but not very much, and the chief reason assigned for bringing the other organizations into existence was that they might help build up the original one. The result has justified their action. I can remember when a National Convention reported that the brotherhood had raised for all missionary purposes less than $5,000 in twelve months. Our missionary offerings now amount to millions.

The men and women of the Men and Millions Movement represented all forms of Christian service among us. They gave, as has been said, one message. Each was interested in the work of all the others. The missionary from Africa or India or China or Latin America was interested in the work in North America, in the Northeast, in the Southeast, in the Northwest, and in the Southwest, and in the Central States. And the workers from North America were interested in all that was being done in all parts of the habitable world.

More than any other thing in our history, the Men and Millions Movement drew all together and caused the Church to realize that she is to lift the whole task, if she is to do her utmost to honor and please her Redeemer and Lord.

Class in the Religious Day School, Gary, Indiana

How the Lessons for Our Sunday Schools Are Provided

By W. C. BOWER

THE lesson materials now in use in our Sunday schools are the result of a long and interesting process of development. The first body of materials consisted of a very elementary book prepared by Robert Raikes for the neglected children of Gloucester, England, in 1785, entitled "Redinmadesy" and was designed to give the pupils fundamental knowledge in reading, writing, and arithmetic. In America, the earliest attempt at lesson material consisted of the memorization of verses selected at random, as many as 300 passages being committed to memory in a single week. As early as 1810, Dr. James Gall, of Edinburg, formulated a course of lessons consisting of Bible passages and stories with notes and questions. This gave definiteness to the lesson assignment. The plan was introduced into America in 1825. In 1827 Albert Judson devised a scheme of connected lessons designed to cover the entire Bible in a period of five years. After this there followed a period of confusion in which there were proposed many courses and systems by as many individuals and communions. These years are known as the "Babel Period," because of the wide diversity and the lack of any co-ordination in the preparation of lesson materials.

Out of this confusion arose the International Uniform Lessons resulting from the appointment of a Lesson Committee by the International Sunday School Convention at Indianapolis, in 1872. The Uniform Lessons, which were generally adopted by the Sunday schools of America, served to bring uniformity out of the confusion and to fix attention upon the Sunday school as a teaching institution and upon the Bible as the primary source of lesson material.

Great as were the services rendered by the Uniform Lessons, then and since, there were fundamental educational defects in the series that called for the grading of the materials of instruction to suit the interests, capacities and experiences of growing spiritual persons. Particularly was this need felt in the lower grades where the principle of uniformity did violence to child nature. As a result, in response to the urgent desires of the teachers of young children, the Graded Lessons were adopted at the International Sunday School Convention held in Louisville in 1908. In conformity with the principle there adopted, gradually, since that time, the materials have been graded throughout the upper grades.

Very recently an effort has been made by the Lesson Committee to improve the Uniform Lessons by introducing the principle of grading without abandoning the principle of uniformity. In pursuance of this policy the same general material is used for all grades above the Beginners Department but the titles and memory verses are modified to suit the differing interests of the various age-groups. So that, at present, the International Lesson Committee issues two parallel series of lessons—the Improved Uniform Lessons and the completely Graded Lessons.

Other agencies than the International Lesson Committee for the preparation of Sunday school lessons are not wanting. Among the private enterprises are the University of Chicago Press which publishes an elaborate system of carefully graded text-books and hand-books known as "The Constructive Series," and Charles Scribner's Sons who publish an equally elaborate series of graded manuals known as "The Bible Study Union Series," and which continues in a revised form the old Blakeslee system. Several of the communions prepare their own lessons, among which may be mentioned the Graded Manuals of the Unitarian Church and the Standard Series of the Protestant Episcopal Church. The International Lesson Committee, however, is the inter-denominational agency through which the great majority of the evangelical Protestant communions of America cooperate in furnishing courses of study to the nearly nineteen million pupils in their Sunday schools.

In order to make it a more representative body in which the ideals and wishes of the evangelical churches of America may find adequate expression, the International Lesson Committee was reorganized and greatly enlarged in 1914. The committee at present is composed of forty members, of whom eight are appointed by the International Sunday School Association to serve eight years, eight by the Sunday School Council of Evangelical Churches to serve eight years, and one representative appointed for a term of four years by each communion having a lesson committee of its own and having membership in the Sunday School Council.

The function of the Lesson Committee is limited to the preparation of the outlines of the courses of study, including lesson titles, Scripture portions, memory verses, and parallel Scripture references. The whole committee is organized into sub-committees which are charged with the responsibility of inaugurating and carrying to completion the various types of courses, subject to the criticism and final approval of the entire committee. After the sub-committee has formulated the original draft of a projected course of study the outline is submitted to the whole committee for detailed criticism and suggestion. It is then referred back to the sub-committee for revision and is finally released only after being again subjected to the criticism and final adoption of the entire committee.

When the approved outline courses are released, they are forwarded to the various publishers whose editorial writers prepare the materials as they come from the publishing houses direct to the Sunday schools. In this way the lessons actually used in the schools are partly the work of the Lesson Committee and partly the work of the lesson writers and publishers.

Several of the communions have syndicated the editorial work and publication of the Graded Lessons, in this way capitalizing the editorial ability of the several communions and reducing the cost of production. Other publishers prefer to provide their own staff of lesson writers and to print from their own presses.

Recently several significant courses either have been released by the Lesson Committee or are in process of formulation. At its last meeting, held in Buffalo in July, the committee released two elective courses for the Senior Department—a course covering three months, entitled, "Beacon Lights of Christian Service in Foreign Lands," and a course of similar length entitled, "The Liquor Evil." There is at present in preparation a course of thirteen lessons on "Christianity and

Democracy." A similiar group of elective courses for the Adult Department either have been released or are in preparation. The first of four courses on "Christianity in Action," was released last July. This group, when completed, will include "The Christian in Daily Life," a year's course now released; thirteen lessons on "The Message of Amos;" twenty-six lessons on "The Teachings of Jesus for Daily Life;" and thirteen lessons on "The Heart of Deuteronomy." It is expected that outlines for all of these courses will be issued within a year. There was also released a three month's course on "Hints on Child Training," for parents of children under twelve years of age. This course will be followed by a similiar one for parents of adolescent children. These courses are conceived and executed on principles that mark quite a departure from the older traditions of the Lesson Committee, in that they address themselves to a constructive study of definite problems relating to the Christian life and its functions or to the consecutive study of certain bodies of Bibilcal material in an exhaustive manner, as in the study of the message of Amos.

One of the significant new undertakings of the Lesson Committee has been the creation of a sub-committee to study the needs of and prepare lessons for the Sunday schools in mission lands where the entire religious, intellectual, and social background of the people in the different non-Christian countries requires an entirely different type of lesson courses.

It has been found that some of the teachers now in service and some of the prospective teachers are inadequately prepared to enter upon the new 120-hour teacher-training course. At the request of the Sunday School Council which formulated the new course, the Lesson Committee has expressed its willingness to prepare such a group of preparatory studies. Doubtless suitable outlines will be available in the near future.

The Lesson Committee now has a broad base of experience upon which to proceed in its endeavor to further improve its courses of study in its attempt to give to the Sunday schools of the American continent the best materials of instruction available for the religious instruction of the young and old in the American church.

The Disciples of Christ have been represented on the Lesson Committee in the past by Isaac Errett, B. B. Tyler, Walter S. Athearn, and H. L. Calhoun. Their present representatives on the committee are Marion Stevenson and W. C. Bower.

Lexington, Ky.

A House of All Nations, Open Seven Days of the Week, for All Sorts of Service, with All Sorts of People, Leading Always to Christ, the Redeemer of All Men

Bible School Progress of a Decade

By ROBERT M. HOPKINS

IN 1909 when our Centennial Convention met in Pittsburgh, there was made the first report of our organized Bible school work. The report of the Bible School Department of the American Society to the Convention of 1919 meeting in Cincinnati, constitutes therefore the eleventh such annual report and really rounds out a full decade of organized Bible school activities.

It is well to stop and take stock in enterprises of this sort and it will be of interest to all to look at some of the indications of progress in this decade of service. Only a few of the more important achievements may be noticed.

1. Field Force. In the Pittsburgh report of 1919 only one man had a statement to make in the National service, Marion Stevenson. In the 1919 report at Cincinnati in addition to the report of the general Bible school secretary there are reports from Miss Hazel A. Lewis, Miss Cynthia Pearl Maus, Mrs. J. D. Ellis and Mr. Charles Darsie, all recognized national leaders among our Bible schools. In the states the number of workers has grown from eight to twenty-seven and there has been added, too, the Negro fieldworker, P. H. Moss, making a total of thirty-three Bible school specialists among us as compared with nine, ten years ago. These workers are located in such a way as to care for every state in the union, Canada representing the only neglected field. The Bible School Department was the first agency among us to make a widespread use of the regional district plan which is now being quite generally adopted by all the organizations.

2. Plans of Work. This staff of Bible school workers hold hundreds of institutes and many schools of methods each year. It is the desire of the department to bring a first class school of methods annually within reach of every school among us. Some of these schools, particularly those held in the summer months, have had a notable influence in the religious educational activities of our largest and best churches. The Bethany Park school, Indiana, the Kentucky school at Lexington, the Crystal Beach, Michigan; the Forbing, Louisiana; and the Enid, Oklahoma, schools have become permanent in their location and management. They are more and more partaking of the nature of summer colleges for the training of local Bible school leaders. A few rural institutes have been held, those in Kentucky, Indiana, Missouri and Iowa being the chief ones. They have had the rural church and community particularly in mind. Among all the Bible schools in field service, literature and other good ways, the standard of efficiency and all possible worthy aims and ideals have been brought to the careful attention of superintendents, ministers, teachers and other workers. Better Bible schools is one of the fundamental slogans of the department.

3. Extension Features. At the same time the extension of the Bible school movement has been sought wherever possible. The field workers in ten years have reported the organization of a thousand new Bible schools scattered throughout the United States and Canada and in Alaska. The United States census credits us with a net gain of 934. The increase of the total enrollment in all these ten years has been about sixty per cent, which is an average net gain of six per cent each year, ordinarily considered a very good income from an investment. Moreover this has been the largest increase reported by any religious body for these ten years. There is abundant room for still more growth in this direction.

Perhaps the biggest single piece of extension work is the entrance into Alaska by our people. While this has been temporarily halted by war conditions, the beginning of a substantial work has been made and a few of the Sunday schools planted by Harry Munro have survived and are flourishing today. Additional workers are needed now for Alaska and other promising fields for extension work like Western Canada.

4. Missionary and Benevolent Offerings. One of the tasks of the Bible school worker is to increase the missionary offerings of the schools. Here another creditable advance has been made. Ten years ago our Bible schools were giving $100,000 annually to American missions, foreign missions and benevolences. Last year they gave almost three hundred thousand dollars to the same agencies in spite of epidemics and war donations.

5. Educational Achievements. These are many and varied. Three Chairs of Religious Education have been endowed for permanent service in three outstanding colleges among us, Bethany, Transylvania and Texas Christian University. The teacher training course has been made over on a sound pedagogical basis and is being widely introduced into the Bible schools. The graded lessons which were authorized by the International Sunday School Association in 1908 have been popularized until they are used in whole or in part by almost every school among us. The old uniform courses have also been improved and adult and other elective courses have been secured. Through a Lesson Committee, which cooperates with the International Lesson Committee, the curriculum of the Bible school is given careful attention.

6. Cooperation. In the work of the Bible school there is afforded one of the most fruitful fields for cooperation by religious bodies. Our Bible school workers have sought to be among the first to engage in such cooperation. Through the Sunday School Council and its various committees, through the International Sunday School Association and its many State and Provincial auxiliaries, through the Missionary Educational Movement, the World's Sunday School Association, the Religious Education Association, the American Committee for Relief in the Near East, the Interchurch World Movement and many enterprises of a more local significance, we have participated both by personal presence and service and often by financial assistance. The Bible School Department has also secured effective cooperation among the several agencies of our own brotherhood touching this field, the Field Workers' Association and the Joint Missionary Education Committee being outstanding illustrations of this.

7. The Final Product. The final test of the Bible school is not the size of its attendance, nor the number that are added from time to time to the church, though these are good signs. The final test is the kind of service its members are trained to render to the community and to the world and the kind of life they are led to live. Statistics here are neither available nor practicable. The facts, however, would warrant the belief that our Bible schools as served and led by our Bible school forces have grown tremendously in this direction within the decade. From sixteen thousand dollars the support has increased to more than seventy thousand, or over fourfold in ten years. The call this year is for $100,000. The record of the past and the opportunities immediately before us would seem to warrant such a sum being provided.

Teacher Training and the Future Bible School

By GEORGE WALKER BUCKNER, JR.

THE development of religious education during the past three quarters of a century has been most remarkable. And yet, until recent years, evangelical bodies have not been fully awake to the vast possibilities of the training of the young. Among the Disciples of Christ there was, at first, keen opposition to the Bible school movement. Even that stalwart apostle of liberty, Alexander Campbell, was at first inclined to discount the Bible school movement, although, in his later and more deliberate writings, he came to urge, not only the organization of Bible schools of our own, but the hearty co-operation in union Bible schools as well. While Protestant people have nominally assumed the responsibility for the religious education of the young, practically, they have neglected this precious birthright of theirs.

A just criticism of our churches today is that they are raising up a generation of people who are unfamiliar with their Bibles. Desirable as is thorough biblical knowledge, it must be admitted that the imparting of such should not be the primary aim of the Bible school. Neither is it the training in habits of right action by imparting to the pupil a code of conduct. Rather, to use the terminology of Prof. Weigle, the aim of the teacher, and thus of the Bible school, should be to develop a personality. In other words, the product of the Bible school should be a fully developed Christian character.

At the beginning of his religious education the tender and responsive character of the child is committed to the teacher for development. As the body and mind grow that character must grow. Upon the faithfulness, ability, character and training of the teacher depends, to a very marked degree, the direction in which the child character will develop.

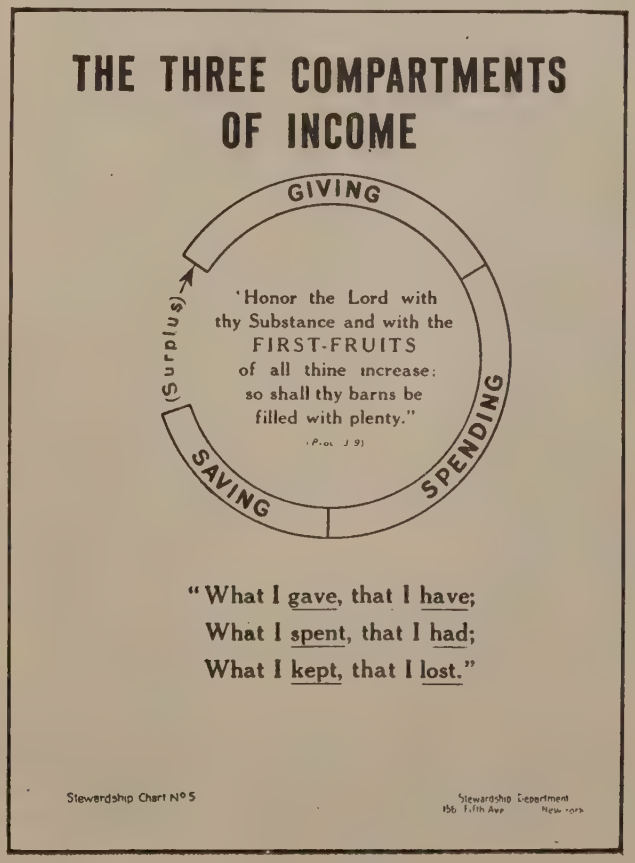
If, then, the Bible school of the future is to do better work than the Bible school of the past and present it must provide a more fully trained teaching force. This is the crux of the whole problem. Here is our Waterloo or our St. Mihiel. Church buildings arranged for departmental work, graded literature and equipment, however essential, will not solve the problem. The Bible school of the future must demand of her teachers that they be trained for service.

In the Bible school of the future we shall find Sunday morning classes of young men and women who have caught the vision of the need of trained teachers and who are taking Teacher Training courses that they may meet that need. We shall find week-night classes of teachers who have finished the prescribed courses and are actively engaged, but who desire to do further specialized work.

Formerly it was thought that the teacher should know "the Book" and that that was sufficient. Today we are discovering that the teacher must, also, know and share the life of the child whom the Master of men declared worthy of first place in His kingdom of love and purity. We still insist that the teacher shall know the Bible. In fact, he must have a more comprehensive knowledge of its contents than was ever before required, for he must know it from the standpoint of the child, in terms that touch child life.

The course to be used in the Teacher Training class of the school of the future must permit the greatest possible freedom within certain necessary limits. It will, I believe, be a course that will lead the teacher to a fourfold knowledge. He must have a thorough knowledge of the principles of child life, a firm grasp on the methods of teaching, a comprehensive acquaintance with the organization of the modern Bible school, and a ready and thoroughgoing knowledge of the Bible. Any course that emphasizes one of these phases to the exclusion or detriment of the others is inadequate. I know of no course which measures up to this standard so well as the "New Standard Teacher Training Course, which is being urged upon our own schools by our national Bible School Department.

As one of the results of the training of teachers for their work we shall find in the school of the future a greatly accelerated spiritual growth in the lives of the pupils. They will grow as Jesus grew, in wisdom and stature, and in favor with God and man. The Bible school of the future will not be confronted with the lamentable situation which we face today, in that seventy-five per cent of our boys and girls do not become Christians, but are lost to the Church through our inefficiency. We, as Disciples of Christ, have always been an aggressively evangelistic people. I believe that we have need for a greater evangelistic zeal today, for a double portion of our Master's ardor for lost souls. Have we been guilty of neglecting the most important evangelistic agency by our inefficient methods in the Bible school? The Bible school of the future, with its trained and competent teachers, will be the Church's most powerful agency for making Christ's Kingdom to come and His will to be done on earth as in heaven.



The Trail of the Little White Pill

By DR. PAUL H. STEVENSON

NEVER having seen one that wasn't, I venture the remark that he was a pretty little Chinese baby. Adorned with four little spots of red ink, one each on his cheek, forehead, and tip of his nose, he looked serenely out into the great world around him. Over his tub, for all Chinese babies prefer little oval tubs to cradles, was hung an old fishnet, and so all was well and safe within. The countless holes in the net appeared to the evil spirits as so many eyes, ever awake and watching over the small life beneath. As a further precaution and as a warning to the more bold of the evil spirits, a little goat's blood smeared on the net served as a vivid reminder of the fate awaiting any who dared to fly in the face of the thousand eyes and approach too near the precious tub.

Bye baby bunting,
Daddy's gone a-hunting;

Thus the mother sang, or something to that effect—for, even though Djao Hsien Sheng, the father, had not told her whither he was going, she knew that he had gone a-hunting. She furthermore was sure that he hunted no mere rabbit's skin. The object of his early morning quest was a fortune teller. Second in importance to having a son, was the necessity of knowing whether the spirit world looked upon the young babe with favor or disfavor. Was this a lucky day, or an unlucky day? Would the young child stay long with them, or would he be included in the large eighty-five per cent of Chinese babies that die in infancy? The fortune teller knew all these things. A few sticks of bamboo, a set of dice, a geomancer's compass, a few mystic characters, the patron's fee, and there is your answer; just as simple as eating your morning rice. And then again, the child must be given his "eight characters," and a few more coins in the fortune teller's palm endows that worthy with the ability to bestow upon the child eight Chinese characters, two each to denote the hour, the day, the month, and the year of his birth, which should serve as his particular password to life's fortunes. For a Chinese to be without his mystic eight, is as a ship without its rudder. With these hoary characters not only is the child's horoscope cast, but throughout his life the priests and fortune tellers will use them as a guide to point out for him the paths of wealth, happiness and success.

One other matter of great importance to which Mr. Djao, the father, will attend personally, is the visit to the temple of the god of literature. To this place he will go this afternoon or evening of the very first day and while his offerings are burning upon the altar he will prostrate himself three times before the god, thanking him for answering the petitions of an unworthy man, and pleading that the god will give his son great talents for learning, and academic laurels at the examinations. He will leave it to Mrs. Djao to make the rounds of a score of lesser idols of the city each of which had given its infallible promise that the expected child should be a boy. Just as her visits to these temples had been very frequent in the past few months they will be even more frequent in the future, for, to her simple mind, the gods can and will keep the young child safe.

Such are some of the events that transpired one day of the fourth month of the twenty-seventh year of Dao Kwang in the Ts'ing dynasty, all in a little village called Kao Chow in the northern province of Shantung, China. Our hero was thus ushered into life. Upon the third day a rooster was killed and sacrificed to the ancestors whose lineal descent is maintained in this new life. Upon this same day took place the ceremony of the "first tubbing", after which the fortune teller was summoned and consulted for the second time. This time it is the mother and the grandmother that have weighty questions to be asked and answered; they care not so much for the scholarly attainments that await the young man as to learn of the particular devils and evil spirits that are to waylay him along life's pathway. They learn, for instance, that there is the spirit of a disappointed maiden roaming the earth in the body of a yellow dog, wandering from house to house in his diligent search for boy babies of these particular eight characters; a fight between two cats upon the roof of this particular home will require elaborate ceremonies for over a week to break the spell thus cast over the young child; born in the sign of the goat, the child's nature will be incompatible with all born in the sign of the rat and friendship with such will be difficult, marriage out of the question, and business dealings between them attended with dire calamity. Human life in China is indeed hard pressed on every side. Fortunately the priests and fortune tellers, when stimulated by the proper number of coins in the hand, are usually able to use their influence with the spirits and find the one path of immunity from the lurking dangers that make of earthly life one great labyrinth of bewilderment.

After a month or so of ceremony calculated to bring peace to the heart of the parents and profit to the business of the fortune tellers and priests, the baby was at last considered well started out upon life's journey. He was plentifully supplied with charms, a few dozen amulets of dog's hair, silver collars to hem in life and hinder the soul from being separated from the body much as the hoops prevent a barrel from falling to pieces, and a silver padlock purchased by general subscription among the friends of the family and suspended from his neck by a silver chain to enchain him to life and prevent his being suddenly snatched into the great beyond. When it came time to name the child, a name was selected which had the usual double significance. "Kao Dju", as the baby was named, not only brought joy to the hearts of the parents, but also consternation to the demon inhabitants of the spirit world. To the father and mother, the name meant a pillar or post that could be leaned against, therefore sturdy, dependable, reliable. To the spirit, the name meant one that was set fast, or one that could not be moved from this world.

While a small child he romped and played just as children do the world over. Being of a wealthy family and having for his patron saint the great god of literature, he early began the study of the classics. At first in his own home and later in a very select private school, Kao Dju could be heard daily for a long period of years singing his lessons to the swaying rhythm of his small body. The process of being made into a scholar is a long and tedious one, and the health of many a small son is sacrificed on the altar of this highest of all parental ambitions. Kao Dju began from the very first to fulfill the dreams of his parents and the predictions of the old god of literature. While still quite young, he gave evidence of great capacity for learning and a natural curiosity that led him steadily onward into the paths of knowledge. The genesis of the world and all the mysteries of nature were as an open book to him, for he knew all about Pwan-ku and how "at the very

beginning of time the great god Pwan-ku with hammer and chisel formed the earth. He toiled and he worked for eighteen thousand years, and each day increased in stature six feet, and, to give him room, the heavens rose and the earth became larger and larger. When the heavens were round and the earth all smooth, he died. His head became mountains, his breath the winds and the clouds, his voice the thunder. His arms and legs were the four poles, his veins the rivers, his muscles the hills and his flesh the fields. His eyes became the stars, his skin and hair the herbs and trees, and the insects which touched him became people."

By the time he was twelve years old he had taken long and deep draughts at the fountain of Chinese learning. Although his knowledge of geography stopped at the village wall, yet he was able to trace the silken thread of his own country's history through all the many dynasties to the very beginning. He held daily communion with the great teacher, Confucius; and listened well to the counsel of Mencius, "The way of truth is like a great road, it is not hard to find, the evil is that men do not seek it." When it came time for his childhood name to be changed (every Chinese has at least one and often two changes of name before reaching manhood), his teacher gave him the name "Hwen-ping", which is a phrase from Confucius and means one of deep learning and great dignity.

So his small stream of life flowed on, bounding and singing as it went and flowing ever toward the great sea of truth. Suddenly at the age of fifteen, his whole life was deflected, as a stream is sometimes wont to be by a great boulder suddenly dropping as it were from the very heavens above. At that age, Hwen-ping was captured by the Taipings, fierce bandits who had originated in one of the southern provinces and had already overrun all of the central part of the vast empire. For five years Hwen-ping had no alternative but to roam the country, a slave to the wishes of the outlaws, pillaging and plundering with and for them, and only escaping by providence the necessity of enforced murder. Although most of the captured youths soon became accustomed to the roving life and even came to enjoy the constant excitement, our young friend loathed his companions and was filled with disgust to the very depths of his refined being. The least distasteful of all his tasks were those of feeding and caring for the horses, and cooking for the rest of the band. In these two departments of the work he sought to make himself so valuable that he soon found himself relieved from the life of actual plunder and murder. One day the bandits were thrown into confusion by the news that General Gordon, known to all the world as Chinese Gordon, had decisively defeated the main band of Taipings near Nanking, and that all the smaller bands were hastening to disband voluntarily rather than run the risk of being captured and beheaded. An exciting chapter in the life of our hero was thus brought to a close, but the highly polished surface of a promising life bore deep and ugly scars that time itself could never quite remove.

Twenty years old, two hundred miles from home, alone, homesick, with no money, he did just what any other homesick boy would do the world round. Turning his face to the north, he started his feet on the long, long trail, the end of which was home. But at the end of the trail he found that the village of his boyhood days had been partly burned, the people scattered, and of his own people he was the only one that had not started on that longer trail into the world of the spirits. He began life anew in a little cloth shop, and in six years was one of the most successful merchants of the town. Contrary to the usual Chinese custom in matters matrimonial, Djao took upon himself the matter of getting married. Then for three brief years he lived in what might be termed the "Golden Age" of his life. He says that the sun shone on him three hundred and sixty-five days of the year, and that nature filled both his hands and his heart. But Dame Fortune is as fickle in China as anywhere, and by the time he was twenty-nine years old he was again all alone in the world, having buried first his wife, and, a few months later, his little son.

Pastor Djao of Luchowfu

The province of Shantung is the region of China's great floods and famines. Across the southern part of the country flows the Hwang Ho, the river that colors the Yellow Sea. Through a play on the sound of the two characters, and also because of the many tragedies therefrom, the Yellow River is also called by the people, "China's sorrow". Like a huge snake it stretches its two thousand miles of length from Tibet to the sea. Once each year for a few weeks it comes to life, and, seething and swirling, writhing and twisting, the yellow monster lashes the countryside and devours all before it. Provinces change their shapes, farms and villages disappear never to be seen again, man and beast alike are sacrificed to the rage of the serpent's fury. And then, almost as suddenly as it awoke, it dozes again into a deep sleep, and finally stretches out its dry, parched skeleton beneath the northern sun.

In times of flood, the people that live along the banks of the Hwang Ho are of two classes; the quick and the dead. The former migrate to other climes, the latter, if they survive the dangers of the flood, wait for the inevitable famine that follows and die the slow death of starvation. Family gone, business swallowed up in the flood, Djao rolled up his bedding, threw it on his broad shoulders, and turned his footsteps southward. Years ago, while roving with the Taipings, he had caught a glimpse of a land of milk and honey, the great Yangtze valley where hunger and famine are things quite unknown. In this strange country Djao espoused the profession of fortune-telling. That he was a success as a fortune-teller is most readily believed, for he was easily superior both by birth and education to the slow going and ignorant masses of people around about him, and, in addition he possessed a drawing personality. A few years later he added the usual dried snake skins, beetle eyes, turtle claws, and big black pills to his stock in trade, and was thus prepared to assume the offensive, "on his own," as a Chinese medicine man. The refined taste that had recoiled in horror from the practices of his erstwhile companions, the Taipings, became a real asset in this new enterprise of manslaughter, and we can readily picture the benevolent smile of the young medicine man from the north as, perched on his stool in the midst of his collection of medicines, he beams upon the simple rustics that draw near to indulge in this time honored method of suicide.

For twelve long years the scenes of his life's drama were laid along the roadside. In country villages, hamlets, or market places, wherever there were crowds, there was he. Life in those days was interesting at least, and his bark as it floated lightly upon the sea of earthly experience touched at will at all the ports of human experience. Into those phases of human life that escaped the searching scrutiny of his fortune-teller's philosophy, he probed and pried as befitting one following the grand and noble profession of medicine. During these years he studied and mastered all the intricacies of human nature, and this most difficult of all the studies in nature's curriculum became to him as an open book.

One day he wandered into the village of Ding Yuen Hsien. Something within him stirred, awoke, and sprang into life. The old thirst after knowledge possessed him; the life of the wanderer had lost its charm. So he settled down in this village and gathered around him a group of children and started a school. His fame as a pedagogue soon spread through the country and they gave him his third and final name, "Ming-yang", meaning one who explains clearly. His long years as a student in nature's college where he majored in human nature now began to bear fruit. Because of his knowledge of the ways of men, the people of the village and country around about soon found themselves wearing well-beaten paths to the schoolmaster's door. Was there strife between long time friends, teacher Djao was the man who could restore the old harmony. Was there widespread unrest among his people, the wise official would thrust the soothing words of this teacher-man rather than the arms of his soldiers to quiet the storm. To him was entrusted the task of finding suitable wives for the sons of proud and wealthy parents, and, what was infinitely more difficult, husbands for daughters of doubtful marriage value.

It was about this time that he made the one great mistake of his life. While ill with the chills and fever, he rummaged among the old stock of his big black pills, found one of the biggest and blackest, and swallowed it. He had ignored the very first law of the medical profession in taking a dose of his own medicine, and he barely escaped the supreme penalty. For several days his friends could not count him definitely either upon the side of the living or of the dead.

Now there was in that town a man that had recently returned from a trip to Chuchow. Among the things that he brought back with him were some small white pills, reputed to have the power to heal those sick with chills and fever. Rumor had it, however, that these pills were identical with those used by the Foreign Devil who lived at that place, and it was predicted that the one who had brought them back would fall under some sort of evil spell. Djao shared in the feelings of suspicion regarding the medicine but with his typical fearlessness he expressed his curiosity to see the white pills. He took one in his fingers and looked at it long and hard. It was white. Whoever heard of a white pill? It was very small, only about as big as the end of his finger. It was hard, and, finally it had no smell. That settled it. The thing might be a pretty plaything or a piece of stone to be used in some foreign game, but as for its being medicine, he was willing to stake his reputation that it was inert. A few days later, in another attack of chills and fever Djao could not keep his mind from the little white pill. He took it from its hiding place, looked at it long, smelled it again and again, risked touching it with his tongue, held it in his mouth, and finally was scared into an awful chill by feeling it slide down his throat and beyond recall. As he lay perfectly still, hardly daring to think what would be the outcome of this ghastly bit of carelessness, he began to feel his head clearing, his pains subsiding, and his fever leaving. He told no one, but thought about it a great deal. In a few weeks, he was taken ill again, and took a second one of the pills, this time with a considerable degree of boldness. The miracle repeated itself. His wonder increased. In all his repertoire of rattlesnakes and dried bugs, he knew of nothing that could in any way approach this white medicine. Furthermore, he knew of no idol or god who could have given him such quick relief. So he resolved to trace the origin of these white pills for himself, and to this end he again took to the road, this time on the trail of the little white pill. And he promised to trace it to its source even if it did lead him to the Foreign Devil of Chuchow.

The trail first led to a Mr. Swen, an innkeeper in the Chuchow west country. This Mr. Swen was also a Christian, and besides giving Djao some tracts told him much of the white man's God. He told him that not only did these little white pills come from the Foreign Devil, but that there in the hospital in Chuchow men had been freed from the curse of opium; eyes that were once blind, received their sight; and old rotting sores had been healed. But even more than that, they learned there of a power that could cast out the demons from a man's life and give him a new heart. This was more than Djao had expected. He expressed himself as willing to take Mr. Swen's word for it, and said that his interest was solely in connection

with the white pills. Nevertheless, when he heard that in a few days one of the foreigners, probably the little one whose tongue spoke their own language, would pass through the village, he stayed over, eager to get a glimpse of one of these strange people. In the place of Mr. William Remfrey Hunt, the little one whose tongue spoke their own language, Pastor Woo came. After the service in the inn that evening, Pastor Woo and Djao talked long into the night about a God who had no temples except the hearts of His children.

Mr. Djao took some of the literature and decided to return to his home to read and think about these strange things. While making the arrangements for the trip home, however, another attack of malaria forced him to change his mind. So he decided to go on to Chuchow and see the foreigner himself, so he again took up his bed and set out for the East. Arriving in Chuchow one late afternoon, he found Dr. Osgood who dispensed the little white pills, and that evening in the street chapel he saw and heard Mr. Hunt who told of the Great Physician whose representatives they were, and whose great joy was in healing the children of the earth. Like the woman of Samaria who came to the well to draw ordinary water but found instead the living water, Djao, in seeking the cure for his body's ills, found in reality the secret of eternal life.

After a few days in Chuchow, it was a new man that turned his face homeward. But he never returned all the way to his home. Arriving at the inn of his friend Mr. Swen, he was prevailed upon to stop there and teach school in that town. From that time on, his trips to Chuchow were frequent, and after several months of careful study he decided to become a Christian. So, at the age of fifty-five, he buried the old Djao in the waters of baptism and arose to walk in the newness of life.

Twenty years have now elapsed since the essence of the little white pill got into his blood and drove out the poisons of malaria, and the light of the true gospel penetrated his heart and dispersed the darkness. During these twenty years Pastor Djao has, in season and out, told the story of the perfect love that casteth out fear and of the Life that is the light of men. His face appeared again in the market place, and in the inns; wherever men were, there was he. Once, when men asked of him bread, he had given them a stone, but now he was able to break unto them the very bread of life. The hearts of men, those hearts that he knew so well, seemed to cry out to him in their utter poverty, and his own heart answered back with his new found hope.

For the last few years he has been attached to our hospital at Luchowfu, preaching to the people that come; the halt, the lame, the blind. Daily as we try to minister to the sick bodies in the dispensary, we can hear the voice of this old man as he stands in the waiting room, telling The Story. His body is getting old, but his heart is still young with an eternal youth. Here he will probably remain until he starts on his last great journey. And when that time comes, I somehow feel that even the tinctures and pills on our dispensary shelves will cry out, as they feel a part of their own strength pass away.

Luchowfu, China.

Wait, I Say, on the Lord

By MARY J. JUDSON

THE strain and stress of life is so great upon us and the things we can see and our hands can handle take on such importance to our shortsighted vision that in our haste to take up the task we are in danger of forgetting and consequently neglecting to make application to the Source of our strength. To go in the morning to the day's toil, however beautiful and beneficent may be the work, without having first laid our hands in the hands of the Father for His leading, is to "run before we are sent," to go into battle without equipment. We cannot afford to neglect the little time of quiet waiting in the freshness of the morning to read a portion of God's word that we may know His will and then to ask for His guidance.

The heart that is receptive and responsive can see God in unfolding flower-petal and leaf-bud and hear His praise in birdsong, while the heavens declare His glory, but if we would know Him in the most intimate and vital way we must read His Word and seek to know its meaning, for "the secret of the Lord is with them that fear Him," but they learn that secret only by entering into the Holy Place.

There is a careless and almost flippant handling of God's Word, a discarding of this or that, simply because the reader has failed to probe into its depths to find the honey in the very heart of the flower. "It is good for a man that he both hope and quietly wait" for God's guidance. Some truths become ours only by absorption, but they strike their roots deeper and their hold upon us is greater than if we had given a superficial and hasty acceptance. We live too much upon the surface—with too little thought of the life toward God. "He that believeth shall not make haste." We need our stated times of communion with Him and they should be given their normal place amid the activities of every life. For our God does not require us to retire to convent or cloister, there to do penance in order to save ourselves. He would have us take up our task in the midst of the great world and seek to save others.

We have a ministry of intercession that is too often neglected. Someone has said, "The supreme need of the hour in the world campaign of the Church is the mobilization of her prayer resources. The key to the powerhouse is in the hands of the people of God." This, no doubt, is true, but we need the mind of the Master in order that we may know how to pray. "Let this mind be in you which was also in Christ Jesus." There must be a fellowship and a kinship with the Divine if we would know what to plead for and how human life can best be adjusted to receive God's answer. When our prayers seem to fail of their purpose it is often because we are not made ready to receive the desired answer, or because the Father has something better in store for us. Our will should always be in submission to the will of the Divine. "My soul, wait thou only upon God, for my expectation is from Him."

It may be that of necessity much of our time is spent in the midst of "the multitude and the press of people," but we may recognize the Divine Presence even there if we have known and loved it in the secret place. Acquaint thyself with God by studying His message and communing with Him. It is thus that we are fortified and made ready for the work of life or for "tidings of good or ill." Self-poise is a sore need in these days of unrest and it can best be found in waiting upon God in that quietness and confidence which is our strength.

Foreign Neighbors at Home

By F. D. BUTCHART

THESE are days in our American life when we have dared to strip the glamour and romance from our situations and problems that we may face the naked facts. Particularly is this true of the whole question of immigration. In the not far distant past we have talked with a glibness and freedom about our foreign neighbor which clearly indicated an all too superficial understanding of the difficult question at issue.

When the foreigner first began to appear in our midst and quietly settled down to be our neighbor, we held the attitude of curiosity and wonderment. We were interested and amused by the strange language, peculiar costumes and unique manners and customs. The different home life and many children moved us to passing comment. We sized the men up, nicknamed them, and assigned them to certain menial places in the industrial world. They were henceforth known to us only as dagoes and hunkies. The women were of necessity strictly confined to the rapidly growing foreign settlement. Between these settlements and ourselves there was a great gulf fixed which no one desired to cross either way. Why should they cross or why should we be concerned? We each had our own interests and our own problems.

The foreign invasion silently and persisently went on. Little Italys, big Polands, New Russias sprang up in all our great industrial cities. We could now understand that something was taking place on a fairly large scale. What it all meant, we hardly knew but we began to talk about it and to call it the "foreign problem." Then a real awakening came. We lost our interest in the once romantic side and in its place came a deep concern as to what seemed a startling situation.

Our strange neighbors in the great centers frequently outnumbered ourselves. We old line Americans began to feel a distinct pressure exerted against the security of our established American traditions, customs and ideals. The industrial unrest was augmented by this great body of people interested largely in the problem nearest to them, that of bread and butter. Industrial leaders were concerned but knew no solution. The Church, strong yesterday, was rapidly losing its place of influence in vast areas of these invaded cities. Some of the most sacred tenets of our religious life were menaced. The continental Sunday was imminent. In the social order, the most undesirable class-spirit was daily becoming more manifest. Something must be done, but what? Occasionally a patient and ardent church or social worker would succeed in mastering the separating barriers of language and custom and would return to us with the cheering message that the danger was not so great as we in the darkness had supposed. Thus we came to realize that the problem of our foreign neighbor was largely one of inability to understand and of mutual mis-

understanding. It was not in his heart to purposely injure us or our cherished American ideals and institutions. He was honestly seeking to know and to the best of his ability to "get hold."

Then came the military draft with its completeness and accuracy. One fundamental difficulty was made clear. It was found that 25 per cent of the young men of the nation could not read an American newspaper nor write a letter in the American language. If similar tests were made with the older men and women, the showing in this regard would be manifestly worse. These un-American people talked the language of the old world, thought the thoughts of the old world and largely lived the life of the old world. But they had aspirations to be a part of the new and looked for the day when they should be taken up into the general stream of American life. They had no desire to be ruled either by king, kaiser or czar. In the main, they cherished high ideals and were animated by true democratic purposes.

But in these cross currents of strange humanity, we old Americans seemed to see a danger threatening the New America, and so we set for ourselves one of the biggest tasks of our generation, the "Americanization" of the foreigner. Our hasty diagnosis suggested a twofold remedy, talk American and vote American. Stimulated by the new nationalism induced by the war, we proceeded at once to force the remedy. We said in substance, you may sit at our table but you will have to speak our language, adopt without question our etiquette and refrain from disturbing the rules of the household. Forthwith factories, schools, churches, social settlements, welfare bodies, women's clubs, etc., interested themselves in teaching the foreigner English and in inducting him into the ways of citizenship. Wherever and whenever a foreigner was sighted, we pursued him with an English grammar and a copy of the American constitution. We realized that we were about a generation late on the job but we took it up with high enthusiasm. And herein lies our difficulty. A true spirit of democracy cannot by such method be produced but must, by a slower way, be induced. These people needed not so much to be conformed to a mould, as to be transformed by the influence of a spirit.

The matter of a common language is not open to question. It is fundamental and of first importance that people of various origins, living side by side and hoping to become one family, shall agree upon some common medium of communication, as a first step toward mutual understanding and fellowship. But the teaching of language is, except technically, no sort of problem. It is a mere matter of time and proper instrument. America wants the foreigner to learn English and the foreigner wants to learn it; and there is an end of the difficulty.

But language, at best, is only a means to an end, and naturalization as we have discovered by experience, may be an empty form. Our obligation to our foreign neighbor, expressed by the term "Americanization" is something infinitely deeper than either language or citizenship. It is indeed a thing of ideals and of devotion to them, a matter of the inner spirit of life. It is not a thing which can be taught, but a mysterious something which must be caught in the inter-relationship of life. Indeed, so fundamental is it that we might well pause and ask ourselves, "What is this Americanism with which we so eagerly pursue the foreigner?" "What is the future which we ourselves have mapped out for our own America?" If our Americanism of the future is to include some of the grave social and economic errors of the recent past, then many true Americans must have feeble heart in the teaching of it, and we must not be surprised if the understanding foreigner has poor stomach for its content. Before we shall succeed in any great way with our Americanization program we must, with humble heartsearching, revise our Americanism. America must first Americanize herself. We must lift American institutions and American practice to the high plane of America's own best traditions and ideals. We must remember that America is still very much in the making and that these multitudes of honest folk with lives transformed from within by a spirit higher than their own, must have a part in the process. When we cease to work upon them and invite them to work with us we shall succeed better at our task. As a first step in this movement we must bring about a reestablishment of an atmosphere of mutual confidence and good-feeling between Americans by inheritance and Americans by choice.

In this great fundamental work the protestant church is in first position for influence and service. She has kept an open door; she has diligently stood for the broad ideals of equality, justice and freedom; her appeal has not been on the basis of form and material but on that of the spirit; her motives have been purely unselfish; she has been the sole true exponent of the Christ as the transformer of lives; she has constantly exalted the Great Teacher who alone today can lift the human soul to higher endeavor and more worthy achievement, and she has by her very existence diligently declared the existence of a just and righteous God who alone rules the destinies of men. Thus has God called and prepared His church to lead until all shall speak the language of His truth, and with all shall accept of citizenship in His Kingdom. The life of Jesus is the universal appeal which alone can overleap the deep divisions of language, custom and race and in Him alone shall Americans and Foreign Neighbors become one people in His love and service.

WHAT MAKES THE DIFFERENCE?

IN ACQUIRING	between a	Benefactor	and Exactor
" SPENDING	"	Provider	" Prodigal
" SAVING	"	Conserver	" Miser
" GIVING	"	Philanthropist	" Patronizer
" PROPORTIONING	"	Partner	" Legalist
" ACCOUNTING	"	Creditor	" Debtor
" INFLUENCING	"	Stepping-Stone	" Stumbling-block

STEWARDSHIP makes the difference-my attitude toward the other partners--God and Society.

(See "Money the Acid Test")

Stewardship Chart No 6

Stewardship Department
158 Fifth Avenue, New York

Wanderland—Wonderland

Leader of the Mail Train

By MRS. HARRY MUNRO

PATSY lived in Nome, away up north in Alaska. During the summer he loved to watch the big boats, that came in about once a month, unload the supplies that were to last the people all through the long winter when there would be so much ice in the sea that the boats could not sail. Next to watching the big boats Patsy loved to run on the streets with his father's big Malamute dogs. There was a certain distinction in hearing people say to the few strangers who came in, "There goes Judge Brown's kid and his dogs." Then when the strangers didn't seem to understand their real importance, he always heard the same reply, "Yes, Judge Brown's dogs; the mail train, you know."

Patsy could well be proud, for what beautiful dogs they were. They looked like collies and they looked like wolves. They were about as tall as their collie mother and they had long, pointed noses and glossy, gray coats like their wolf father. And how they could run over the snow! No dog could draw the mail sled that couldn't run, since they had to go all the way to Seward, six hundred miles, for it. No, they didn't go quite as fast as your father's automobile, but they did go much faster than your grandfather's horse. However, they pulled their sled over the deep snow and this neither your father's automobile nor your grandfather's horse could do.

One day Patsy's father got out the big mail sled and looked it all over carefully to be sure it was in good condition, then he took down the harness for the seven dogs to see that all the straps were strong; next he examined his blankets, for it was a long, cold trip to Seward; took his nice, warm parka out of the trunk and hunted up his snowshoes.

One night, shortly after, late in September, Patsy was awakened by a siren whistle and the long-drawn-out wolf howl of his father's dogs. He knew by that that the "Victoria" was in for the last time until the next summer, and that from now on father and his dogs would have to bring all the mail in on the one trip a month that they would be able to make.

A few days later Mr. Brown loaded his sled for the trip. There was, first, food for father, and then dried fish enough for the dogs; and last, the mail. Father called his dogs and hitched them into their places. Next to the sled, where they could be easiest watched, he placed Graytail and Friskie; in front of them Towzer and Sport; in front of them Captain and Noble; then in the lead, alone, old Fannie, the mother of them all. Old Fannie was leader because she had traveled a long time with Patsy's father and knew the trail as well as he did himself. Soon everything was ready. Shouting a loud "Mush," father jumped on the sled and off they went like the wind. Father rode downhill and walked uphill. They never stopped until father's dinner time. After dinner off they went again. Sometimes Friskie thought she knew a better trail than old Fannie's and started off on a tangent, then father had to stop with a "Whoa," and straighten them all out with a great many "gees" and "haws" and a "mush." Once Fannie smelled a rabbit track and for the minute forgot that she was the lead dog on the Nome mail train, and off she went after the rabbit. Such a time as father did have then!

At evening they drew up to a little cabin, the home of an old prospector, where father always spent the first night out. There father gave the dogs their first meal since starting from home. What do you suppose they had that night? Just what he gave them every night, one dried fish apiece. They traveled almost two weeks, before they reached Seward. Here they loaded on the mail and back they went to Nome and to Patsy.

Conscripts of Conscience*

By CAROLINE ATWATER MASON

VII.

THE bachelor-maid apartment inhabited by the two medical students, Mary Earle and Kate Quimby, was situated in a brick house in Waverly Place, not far removed from Washington Square. The windows of this apartment, being on the top floor looked upon roofs and chimneys, but, at four o'clock of a late March afternoon, gave entrance to sunshine in full flood.

The living room, with rosy cretonne-covered wicker chairs, good pictures, many books, bright brasses, stood the searchlight of the sun well, being kept, day in, day out, surgically clean by its indwellers. The high light on the room's blithesomeness at the moment was in the bay window, where the sun played unhindered upon shining silver and porcelain in brave array on the wide, low tea table.

The equipment might have seemed to an outsider complete, but in the back of Mary Earle's mind, as she stood talking to a slowly departing guest, lurked an uneasy consciousness that all was not in readiness. This sense was quickened by the manner in which a certain door discreetly moved a few inches at brief intervals. Mary surmised that Kate Quimby hovered behind that door, watching for a chance to come in and put the tea kettle over the alcohol lamp. This chance she could hardly have until Mary's guest should depart, not merely threaten to go.

The guest was Constance Chilton and for a half hour she had monopolized Mary's attention. She was exquisitely dressed and prettier than she had been at sea; apparently she was reconciled to life on its present basis although pensive still at moments. Her limousine waited in the street below. She had come hoping to take Mary for a drive in the park; this being declined, since it was Mary's afternoon at home, she was forced to accept disappointment, provisionally, and since she declined to remain for tea, in the end to leave.

In rushed Kate Quimby then, brass tea kettle in hand.

"Is she actually gone at last?" she cried, impatience unconcealed. "Look at the clock, will you? and this water cold, to please you, to start with. What did Chilton want anyway, Merle? Do for pity's sake get busy and cut those lemons. Someone will be upon us before anything is ready."

"Don't be cross, Katie. I'm not ashamed to cut a lemon before folks, myself. What did she want? Almost anything she couldn't have. To take me to drive, to take me to opera next Saturday, to have me spend a week end at her house up in Tarrytown."

"Dear, dear! she *is* hard hit, isn't she?" cried Kate disapprovingly. "Is it an honest, out-and-out crush? or is she a dishonest, in-and-in schemer, with her baby mouth and innocent eyes?"

"What nonsense," Mary returned shortly, obviously ill-pleased. "I don't care overmuch for the type, you know very well, but there is no need of looking upon her with dark suspicion, Kate, or even taking—"

A tapping of the antique brass knocker on the outer door, announcing the arrival of a visitor, cut Mary short. In twenty minutes an animated group of young women were gathered about the tea table and with each new arrival and each fresh cup of tea the animation grew. Most of the company were Mary Earle's classmates in medical school. Kate Quimby was one class behind her.

"I wonder if Ilien isn't coming in today," Mary remarked as she drew the last available chair up into the circle. I quite expected her."

"Oh, yes, she will be here," responded a girl called by her friends Leslie, "and Janet Gibson is coming with her. I met them on Twenty-third street and Ilien told me she was on her way here but had a little shopping to do first. Isn't she the cleverest thing, Merle?"

Mary nodded but did not smile.

"I can't help thinking how soon we shall lose her—a year hence she will be on her way back to China," she said soberly.

"Oh, well, 'don't be sorrowful darling,'" interposed a handsome, incisive young woman, more mature than the others; "as far as that goes, we shall all be scattering far and wide in less than three months. I saw a crocus in bloom this morning."

"It's awfully near, but you'll all be in this country, Miss Roberts, except Ilien, won't you?" questioned Kate Quimby.

"I rather expect to go to Servia under the M. W. N. A.'s War Committee to do after-war work," was the answer, "that is, if I get the appointment."

"It's not very much further to go on to India," commented Kate. "Why does no one think of that? I judge there is a field for all of us there—forty million secluded women, they say, who cannot be medically treated by their brethren."

"India? Where did you learn so much of India, mon enfant?" a plump, dark-eyed girl inquired with a merry but slightly derisive laugh. "It is not exactly alluring, is it? God's country for me, at least."

"Oh, Betty, I wish you wouldn't—" here Mary Earle broke off.

Manifestly she had been startled by Kate's unlooked-for challenge.

"Wouldn't what?"

"Speak as if we were favorite, not fortunate. Never mind, dear. Say it, if you like—excuse me! You mean to go in for Baby Hygiene, don't you Betty?"

"No, I have given that up. There is a really fine opening in Mottville, and I'm going in for that. It's a factory town and that is best for a quick start. And there are only sixty doctors in the place, counting osteopaths.

"What is the population?" asked Miss Roberts.

"Somewhere around fifty thousand, I think."

"I wish I knew what I was going to do," remarked a girl called Bertha conspicuous for intelligence rather than personal attraction. "I guess I shall take up laboratory work of some kind. I'm perfectly sure I shall never make a success as a practitioner. I haven't the right way with me."

"Nonsense!" declared Betty. "No one makes a success for years in general practice, except in a factory town. I think the more attractive you are the less they want you. For my part I wish there were about half as many doctors as there are in the United States."

"Of course there are some girls who have unusual qualifications of some kind," put in Leslie soberly. "For them it is different."

"Yes, like Merle," added Bertha wistfully.

"Oh, Merle!" was called in chorus.

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"Oh, course she's in a class by herself," the theme was elaborated by Miss Roberts. . "She has not only her nurse's training but her father's reputation to inherit and her brother's practice to step into, ready-made for her. Few have both a pull and a partner like you, Dr. Earle."

"Yes, and you have your own home to live in too," added Betty, "instead of a garret some where and 'mealing out.' And then all this is only the beginning."

"Of course it is." Bertha, who had been trying hard to be heard, now resolutely bore down the other voices. "It was I who brought Merle in—I don't care whether she likes it or not, I judge not—but I wasn't thinking for a moment of these . . . . ."

"Meretricious advantages?" Kate Quimby interjected as the speaker hesitated. Ignoring the general laugh Bertha persisted, saying with emphasis:

"It is what Merle has done over in France, her record, her work, most of all herself—"

To Mary Earle's relief the telephone rang just then and she was able to extricate herself from the toils of talk which had taken a turn little pleasing to her. Hurrying into a small passage and closing the door firmly behind her, she took down the telephone receiver. A man's voice, with marked distinctness, asked to speak to Doctor Mary Earle. Then, finding it was she who had answered the call, the voice said:

"Miss Earle, would it be possible for you to come to the Woman's Medical College Hospital? You are needed at once."

"I can come at once."

"Thank you. Good-bye." The speaker rang off. Mary proceeded without delay to dress for the street. In five minutes she reentered the living room and when she could make herself heard above the tumult of discussion she excused herself to her friends, saying there had been an emergency call from the hospital. As she closed the door voices were raised in lively exclamations.

"Wouldn't you know Merle would be the one to get the call!"

"She is the fashion already."

"She has the hospital staff at her feet just as she has us."

* * * * * *

When Mary reached the hospital she was met by a message from Miss Gibson, the head nurse, asking her to come to a certain private room in the long annex. Asking no questions Mary hastened thither, prescience of ill quickening her steps. Miss Gibson surely had been on her way to Waverly Place with Ilien Siu an hour or two ago. What had happened?

The two met in a small ante room, but only for a moment.

"Yes. It is Ilien," Miss Gibson said, her face very grave. "I can't tell you about it now. She was struck down by an automobile while we were on our way to you; we fear she is badly hurt internally. The doctor has to make an examination but Ilien will not permit it until you are here to give her the ether."

Mary did not speak, had not spoken; there was no need. Without an instant's delay she followed the nurse into the adjoining room where she found lying on the narrow hospital bed the young Chinese girl student she had learned to know and love. Ilien Siu smiled when she saw Mary as if with a sense of sudden comfort and relief, then held out one hand, tiny and dimpled like a child's. She looked singularly unchanged, Mary reflected; perhaps the situation was not to be tragic after all.

The physician, who stood a little apart, his watch in his hand, Mary vaguely realized was unfamiliar in the hospital, being in the uniform of a British medical officer. This did not surprise her, nor was she surprised when Ilien with brightening eyes said simply, glancing in his dircetion:

"Doctor Earle, this is Dr. Balfrey, he is an honored friend of mine. He says he will join you in the care of me."

The fact that Mary recognized "the mysterious Major" of the *Cumberland*, of whom she had more than once had sight before the end of the voyage, seemed then a matter of the smallest possible consequence.

VIII.

It was after midnight when Mary Earle, white and spent, dragged herself up the long flights of stairs in the apartment house, the elevator being off duty, and let herself in quietly at her own door.

The living room was lighted by a single, shaded electric bulb. Kate Quimby, who had been dozing in her padded kimona, came to meet her, removed her hat and cloak, made her sit down in the armchair from which she had risen, and, before either had spoken a word, placed a cup of steaming hot milk on a tabouret by her side. Mary looked up, response in her eyes.

"Good girl," she murmured with a little twisted smile, then drank the milk with due appreciation, Kate watching her the while, with maternal eyes.

"Now I can find my voice, Katie," Mary began, leaning back and stretching out her long arms in an expressive gesture. "I was so sorry not to telephone you but there was not a minute for it. It was Ilien Siu."

"Mary!" Kate exclaimed, dismayed.

"Yes, she was run down about four o'clock by an automobile at the corner of Broadway and Twenty-third street. The spine is desperately injured."

Mary spoke quietly but her face was pain-drawn and haggard.

"Do you know how it happened? Was she alone?"

"Janet Gibson was with her. They were coming here, you know. Janet told me something about it; it is very strange. They started to cross the street, not precisely together, but each for herself at the same moment. Janet lost Ilien from view for a little after she herself had reached the opposite sidewalk. When she caught sight of her again, to her horror she saw that the child had stopped short about half way across, her eyes fixed, Janet thought, on a man in khaki who had just passed her and whose appearance startled her. Then the traffic closed between them. When it cleared a little there was shouting and confusion and Ilien was being carried by two policemen almost directly past where Janet stood."

"How very dreadful," groaned Kate.

Mary was silent for a little, then continued:

"Janet directed everything, that is the only consolation. They took her into a shop. Ilien was conscious and as unperturbed as she always is—that Oriental submissiveness of hers stands her in good stead now."

A Medical Missionary's Call

We are at a stage where the whole progress of modern medicine in China is being retarded and held back by the absence of a nursing profession among the Chinese women. It is becoming increasingly easy to get good foreign trained Chinese doctors, our equipment is rapidly becoming as good as is to be found anywhere in the wide world. But we have no nurses. That is becoming the great cry of medical missions in China today; foreign nurses to conduct training schools in connection with our hospitals.

"Is there any hope?"

Mary shook her head doubtfully, her eyes downcast.

"It is not fully determined," she continued a moment later. "The case is not chiefly in charge of the hospital surgeons. This officer, the sight of whom startled Ilien when she was crossing the street, it seems, was a doctor whom she had known and worked with two or three years ago in Chinatown. She was herself doing nursing there that summer. Poor little thing, how brave she has been, and how little we have cared to enter into her struggles, Kate," and for the first time Mary's voice broke. "Well," she began again, "Ilien loved this doctor because he was very good to her people in their poverty and helplessness, but she had seen nothing of him for a long time. As far as I can gather the sudden, unexpected recognition startled her so that she lost the sense of her danger for just those few seconds. It is a terrible crossing."

"I suppose this doctor never knew—"

"Oh, yes. It had been observed that he wore the caduceus . . . . . ." Mary hesitated, Kate fancied, seeming a little confused. "Ilien, as I said, was conscious and her first words to Janet, there in the shop where they took her, were that some one follow this man and bring him to her. She knew, you see, that he would come. In fact, I think he was already bent in that direction, a doctor being called for. He helped Janet to bring Ilien in the ambulance to our hospital, and I think on the way he gave her his promise that he would take care of her."

"That won't make any difficulty I hope with our hospital doctors?"

Mary was silent.

"You didn't know this man?" asked Kate.

"I know him now. He brought me home."

"Good for him. Do you like him? Do you think he will do as well as our own . . . . ?"

Mary had risen now to prepare for bed. Kate, realizing anew her weariness, exclaimed:

"You poor love, I won't ask you another question."

"I will tell you about the doctor tomorrow. I really am too tired now, Kate. He is all right. But I'll answer the questions I know you must have answered tonight."

Standing in her chamber doorway Mary then summed up briefly the tale of Ilien's injuries and of the tentative prognosis. The girl might live a fortnight, even longer, but there was little hope of recovery. This Ilien herself, naturally, did not now know.

IX.

"Then we agree, Dr. Earle, on the treatment to be followed? You are as convinced as I that it would be useless to operate further?"

It was Dr. Minot Balfrey who spoke. Mary gave sorrowful assent. Several days had elapsed since Ilien had suffered her accident. They two were seated in the office of one of the hospital surgeons, who, having shared in the consultation just closed, had excused herself, begging them to use the office freely.

As question and comment concerning the case followed, a desultory thought or two strayed through Mary's sub-consciousness; she need have no misgiving lest the hospital staff would look with disfavor upon Major Balfrey's entrance upon their domain. It was Ilien's right to choose him, but more than that, it was obvious now that his coming into a certain relation with the local staff was counted an enviable honor. For, plainly, this man was hard pressed by many who would gladly have lionized him as a war hero of high distinction. Mary was able to sit thus vis-a-vis with the Major (he was still most often given his military title) without discomfort for him, for herself. She was convinced now that Captain Preston's surmise was well founded; some reconstruction of the marred visage had taken place, rendering it by no means normal but by no means repulsive. The eyes were spared; but in them lurked a sadness unchanging even when he smiled. These considerations faded quickly from Mary's mind for now the Major was speaking of the mournful waste, as it seemed, of the little Chinese student's valorous struggle to gain her profession.

Some note of complete finality in his words gave Mary a sharp contraction of heart.

He answered the appeal in her eyes only by a significant motion of his hand.

"I think she wishes to have some private talk with you, Dr. Earle," he said. "There seems to me no reason why you should fend it off; let her talk, not just now perhaps, but by and by. It will do no harm. I can see that the child has a heavy load on her heart."

"She knows?" Mary murmured; the question was not easy to ask.

"Yes, I could not evade her question, although this should have been for you to do. It is a tremendous problem, China—is it not?" he continued, seeking perhaps the aid of the impersonal. "When you consider that a fourth of our race are Chinese and that today only about six men in a hundred in China, and one woman in a thousand, can even read, it gives us pause in our glorification of human progress. Commonsense would seem to suggest practical measures of uplift over there."

"I sometimes wonder," said Mary slowly, "if now, after the war, there will not develop among us at least some slight sense of world responsibility. Even toward China," with which she rose. The consultation was plainly over.

Major Balfrey rose also and turned, looking abstractedly from the window. As he stood thus no mark of the havoc wrought in his face by shell fire was visible; Mary suddenly perceived the strength and nobility of his face and head. Something of unconscious command in his bearing caused the soldierly element in the man to predominate over the professional, she thought. The wicked wreck of his native harmony of physique smote her as it had not before and her breath quickened.

" 'Even toward China,' " he repeated. "Yes, it is easier to give ourselves body and soul for Europe than for Asia, is it not? The human kinship is closer. I am inclined to think that only the missionary temperament is sufficiently gifted with imagination to enter into vital sympathy with Orientals."

Mary was now at the office door.

"We hardly look upon missionaries and those who send them as highly imaginative, do we?" she turned to say. "Do you really think there is a missionary temperament?"

"Why yes. I think so," Major Balfrey replied reflectively. "The man of that temperament, or the woman, volunteers you know, from youth up, so to speak. It is in the blood."

"There are others, I suppose," said Mary, "who have not the volunteers' vision but become conscripts under orders from conscience."

"Conscripts of Conscience," repeated the Major. "Where have I heard that phrase? It is a good one."

"I have noticed it in a poem by Percy McKaye. Good morning," and the door closed on Mary.

X.

A week had passed. Mary Earle sat beside Ilien Siu's bed in the narrow hospital chamber which was irradiated with

light of the setting sun. The figure outlined beneath the counterpane had shrunk to what seemed the proportions of a child. The face once rounded and blooming was sunken, the features sharpened, the eyes abnormally large. Still the smile with which Ilien gazed into Mary's face was of piercing sweetness and there was only weakness, not agitation, in her voice when she spoke.

"The others call you Merle, may I also?" she asked.

"I want you to. You are very dear to me."

"You are kind and you speak truth—you and Dr. Balfrey. You cannot know how good a man he is; you have not seen him, as I have, in the very, very hot summer, working day and night among the Chinese, down in the worst parts of New York. He is one of the Jesus Christ men, Merle."

Mary smiled and touched tenderly the soft black cloud of hair above Ilien's brow.

"What a beautiful thing to say of any one," she said. "What is it you want to find, Ilien? Can I help?"

"It is only this; I have it now." As she spoke the girl drew from under her pillow a tiny folded leaflet.

"I have three things, or four, to give you, Merle," she said softly, "but this is the best. It is truer than the gold of my chain which you will wear for me, and clearer than the topaz, the charm which hangs from it. This is the very truth about us," saying which she slipped the leaflet into Mary's hand. "This is the way we think and live in China, the best of us."

Mary glanced at a title on the narrow sheet, *It need not have been,* and the author's name—that of a woman physician. A heart-sickening pang smote her. Why had not she, Mary Earle, known how to write a thing like that? Why had she never until this hour concerned herself vitally with her friend's heroic purpose, with what lay behind it? The passion of grief and remorse, albeit kept in strong control, swayed her soul inwardly.

"I shall read it and always keep it, Ilien," she said, and her voice did not tremble.

Again the smile, but it passed quickly and for a moment Ilien's eyes were fastened on Mary's face in a sudden mortal appeal.

"Merle, I have something I must say," Ilien's voice was as if she were now in breathless haste. "If it is wrong you will forgive . . . . You know how I have thought of nothing, day or night, all these years but being ready to go back and help my people . . . . But that is over . . . . I cannot . . . . You, oh Merle, you do not know what our women . . . our little children suffer . . . . we have not talked of that before . . . . but now . . . is it too late?"

Mary, watching the white face, noting the fluttering breath, keeping her finger on the pulse, bent her head.

"You can talk a little more dear, do not hurry so . . . . We have time" . . . . to herself she added, "a very little time, now."

Ilien's face relaxed to its wonted passive calm.

"That is good," she murmured. "They suffer more than is human to suffer—our poor people . . . . Our doctors know only sorcerer's craft, not mercy, not science. Our little babies die fast, Merle . . . . seventy in each hundred. Our women are tortured, yes, terribly tortured . . . . and so few Christian doctors come . . . . Here you have between two streets perhaps ten—perhaps twelve. With us there is often, for two million people—yes, more than that—one doctor . . . . I see by your face, Merle, that you believe me; you comprehend now what it must be that I can, after all, help nothing."

Mary nodded; this time words would not come. There was a silence, and then, like the voice of a third person Mary heard her own voice. It was asking:

"What can I do, Ilien?"

The answer came without hesitation:

"You can go for me in Christ's name. You are ready now. I had still a year. There will then be gain, not loss."

Mary took both the pale hands in hers and looked down into the face, meeting its poignant appeal full and steadily.

"Yes, dear Ilien. You can trust me. I am ready. I shall go in your place and do my best. I am your substitute, God helping me."

The smile which flickered over the parted lips, at first incredulous, was a heavenly radiance when it had reached the eyes. The moment, supreme to both, passed. Ilien, satisfied, turned her head on the pillow, murmured, "God bless you, now I can rest," then, exhausted, her hands folded on her breast, her eyelids drooped and she fell asleep.

XI.

"Dr. Earle, may I take you home?"

Mary, having reached the outer door of the hospital, was surprised to hear Major Balfrey's voice behind her. It was six o'clock in the morning; she was homeward bound, having kept the vigil in Ilien's chamber since ten the previous night, alone save for Janet Gibson who had joined her there at intervals.

"You see I have a message to deliver to you which is really imperative," the Major added seriously, as, noting her assent, he went forward to open the door of his car which stood waiting. In another moment they were moving forward slowly, headed for Washington Square.

"Was there any change during the night? Did she give any sign of consciousness while you were with her?" he asked.

Mary shook her head, saying:

"None. I think there will be none after this."

"I am sure of it," he rejoined. "She will scarcely last the day out."

"You spoke of a message—"

"Yes. It is from Ilien herself to you. I spent an hour with her you know, last evening, while you were resting."

"She was awake then—conscious?"

"Yes, much of the time."

"Was she satisfied . . . . at rest?" Mary asked the question with intense anxiety.

"Perfectly so, except on one single point . . . . Her strong commonsense was at work, Doctor, to the last conscious minute. She told me with remarkable clearness, and with a joy which I found affecting, of your promise earlier in the day that you would go to China as a medical missionary in her place. But she had one misgiving and very naturally so. She felt that in her explicit challenge to you to go to China she had taken an unfair advantage of you at an emotional crisis—of your sympathy, your affection for her, your conscientiousness. It cannot be denied that this is true in some sense—"

"You did not let Ilien think a thing like that!" cried Mary in sharp dismay.

"No. I simply received her message to you; it was, that neither she nor God—this is as she expressed it—would hold you to any promise if not made willingly and according to your best judgment and afterthought."

"And now I can never reassure her! Oh, Major Balfrey, why did I leave her for one single moment?" At last Mary's stress of feeling had its way.

"Please do not allow yourself to grieve on that score; there is no need. She was perfectly reassured."

"How? How could she have been?"

"I told her that I knew you had made your promise with a full sense of all that is involved in renunciation here and all of deprivation and difficulty in the field, but that I knew of certainty that it was made freely and gladly, that I even knew that you had already, before this, contemplated such a step."

Receiving no word of response, Major Balfrey turned his head, glancing at Mary. To his surprise her eyes seemed to flood him with the light of her wordless gratitude. He took her hand in his, but said nothing; in his face was the reverence a man shows as he approaches things divine. Releasing her hand he broke the tension with a low laugh, saying:

"Of course I did not actually know all this but—you see—I knew *you*. Essentially I knew it must be true."

"It is true, perfectly true," Mary rejoined. "I could not have given my promise on the instant if my mind had not been in preparation for just that challenge. It was all I needed to make my way clear."

"Still, Dr. Earle, I am not ready by any means to say unqualifiedly that I would think you justified in carrying out a purpose entered into under such stress. I should advise at least a few years' delay . . . ."

"I hardly think you would, Major Balfrey, if it were your own case," Mary broke in. "Did you take a few years to consider the call to go to France? You went over, I believe, before we entered the war."

"We appear to have been equally precipitate, I admit, there; at least I judge we must have gone overseas about the same time—you working with the French, I with the British forces. But, you see, that situation called for impulsive action."

Mary was silent, not disposed to argument, the less because she had an undefined sense that Major Balfrey was not speaking now from real conviction.

"Then you are actually planning to go to China to practice medicine?" The question came as they turned into Waverly Place.

"If the Board will send me—next autumn. Of course I may not be found eligible."

"I should be under the painful necessity myself of recommending you, as far as the professional side is concerned, if the Board appealed to me."

The car stopped. Mary sprang to the pavement, paused there to thank Major Balfrey and to say good-bye. Her face, which had been wan with watching and grief, had grown young again and her cheeks were rose-red.

(*To be Concluded*)

World Conference on Christian Unity

By H. C. ARMSTRONG

A WORLD CONFERENCE on Christian unity is now definitely assured. After nearly ten years of earnest labor the Commission on a World Conference on Faith and Order is able to announce that the churches generally have responded to the proposal and to send out the appeal for the final steps for preparation for the Conference. This is the most important and most inspiring event in the life of the Church for many years, yea, many centuries. No such thing has been contemplated in five hundred years. Not since the Councils of Florence and Ferrari in 1438-9 has there been such a movement for the unity and redemption of the Church. This is one of those supreme visitations of Providence which come to men but once in a millennium. Nothing could bring greater joy to the hearts of the Disciples of Christ everywhere than just such a prospect as this. The Disciples of Christ from the beginning of their history have stood unreservedly and irrevocably committed to the Christian unity ideal.

The time and place of the World Conference are of course yet to be determined. These are matters of secondary importance. The aim and methods of the Conference are the matters of primary concern, and these have been pretty clearly settled. The aim of the Conference is to bring together members of all the Communions of Christendom in a fellowship of prayer and good-will to face frankly and in a friendly spirit the differences which divide Christians and to seek together the way to unity. The method proposed is that each Communion bring to the Conference a statement showing what truths each holds in common with others and what particular truth each holds as its special trust and testimony. The purpose of the Conference therefore is not to controvert each others' positions and to demand surrender of truth precious to any, but rather to hear and receive and include, each learning from the other and all bringing in their testimony for the enlargement and enrichment of each. By the terms of the method thus proposed two, and only two, classes of religious bodies are excluded. First, those who do not stand on the accepted evangelical platform of the Christian faith, that is, who do not hold the faith in common with others; second, those who have no special message to present and who consider themselves to be entrusted with no testimony essential to the life and unity of the Church.

The question is often raised as to what will be the outcome of the Conference. "What good will it do?" Only God and the angels can know how many and how great the issues which may proceed from so great and so providential an event. One thing, however, is patent to all. Modern missionary history begins with the Edinburgh Conference. Out of that great world conference on missions came all the great present-day movements for the evangelization of the world.

The third deputation of the Commission has just returned from Europe and the Near East, having completed the invitation of the churches to the Conference. Following the report of the completion of this task the Commission is sending out the following Appeal for Prayer, signed by Charles P. Anderson, president; William T. Manning, chairman of the Executive Committee, and Robert H. Gardiner, secretary. The Association for the Promotion of Christian Unity is working diligently in cooperation with the Commission and is one of the organizations helping to prepare for the World Conference.

Appeal for Prayer

"Christ, the manifestation of the love of God, is waiting till those who call themselves by His Holy Name bring the world, by their unity, seen and known by all men everywhere, to believe that He was sent by the Father to redeem all mankind. To be a Christian should mean to dwell in Christ continually and so completely as to be filled with His love. And love is unity, the complete surrender and forgetfulness of self to find one's self enriched, enlarged, completed. The mystery of the Blessed Trinity is the glory and perfection of infinite love in

Refugee Children of Armenia Rescued by and Still Needing America

God who is lover and beloved and love proceeding, eternal. Three in One. To those churches which will participate in the World Conference on Questions of Faith and Order, Christian unity has infinite meaning, for it is that perfect love which is unity in the Church, the Body of Christ filled with the Life and Presence of the Son of God made man.

"The World Conference on the Faith and Order of the Christian Church is the effort to create conditions of mutual love and understanding in which the way of the true unity which is the evidence of Christ indwelling in His Church may be revealed. And that way is Christ's own way of boundless, tireless, all-patient love. Only by trying to understand and appreciate one another and all the great truths for which each separate Communion stands, can we comprehend Him who is the Truth for all men everywhere, however diverse they may be. Only in His life of love for all mankind, however ignorant they may be of Him, can we find that completion which is perfect peace.

"There is an increasing recognition in every part of the world of the duty of Christians to be one that the world may be made new by faith in Jesus Christ and by obedience to Him. What but the compulsion of a common faith and a common devotion can bind the nations of the world and the classes of society in concord and brotherhood, expelling mutual jealousies and suspicions, and teaching mutual forbearance and helpfulness? Accordingly, we rejoice that families of churches which separated from one another years or generations ago are recognizing the causes which seemed to justify that separation were not sufficient, or no longer exist, and that churches, near of kin, are seeking to approach each other.

"The World Conference is now assured. The invitation to join in arranging for it has been accepted generally by churches throughout the world which find their hope in God in three Persons; Our Creator, Redeemer and Sanctifier, the manifestation of infinite life and perfect love in One, transcending all worlds, yet ready to dwell in every humblest heart. The Church of Rome is an exception, for the Pope has found himself unable to accept this opportunity to make clear the faith and claims of the Church of Rome and to try to appreciate the position of other Communions.

"The Commission appointed nine years ago by the American Episcopal Church to issue the invitations to the Conference does not feel that its task is complete till it urges thanksgiving and prayer. It, therefore, begs all who bear the name of the Son of God Incarnate to offer constant thanks to God for His grace which is stirring the hearts of men to unity, and to pray regularly and earnestly that God, the Holy Ghost, will guide and strengthen every movement for reunion and all the preparations for the convening of the World Conference, so that, when its members assemble all in one place, they may be prepared to receive, all of one accord, the guidance of the Spirit of Truth and Love in all their deliberations.

"We ask especially for the public as well as private observance of the Octave next January 18-25. A copy of suggestive notes for that observation may be had on application. But we ask also for daily prayer by every Christian and for weekly public prayer in all the churches, that God's will of unity be done on earth as it is in heaven."

This call for prayer will certainly meet with hearty response in all Communions. Surely in this time of confusion when the need of a united Church is so obvious, Christians of every name and creed will be moved as never before to give themselves to prayer for the reunion of the Church. Plans should be made at once for the observance of the Octave, or week of prayer, in every congregation and in every community. This indeed should be a union affair. Sunday, January 18, should be observed in all pulpits for preaching on this great question. Meetings for prayer should be held in homes and churches every night of that week. Christians everywhere should join in fervent prayer and, as Thomas Campbell long ago exhorted, "beseech the Lord to put an end to our lamentable divisions; to heal and unite His people, that His Church may resume her original constitutional unity and purity, and thus be exalted to the enjoyment of her promised prosperity."

Are We Going to Slip Back?

DURING the war Christian people, in common with non-Christian people, lived the simple life. They ate war bread, and were content with less sugar and less of many other things enjoyed in times of peace. Luxuries of every kind were banned. The wishes of the government were obeyed by all and without a murmur.

No sooner was the armistice signed than a disposition to go back to pre-war practices appeared. Dr. Wiley has expressed his regret that the American people are going back to eating white bread because war bread is more nourishing and equally palatable, and to unlimited use of sugar though medical science has demonstrated that sugar contributes to the development of Brights Disease. Men who had never or rarely smoked took to smoking regularly and almost continuously. Somehow people felt called upon to indulge themselves to the limit as soon as the war ended.

A writer in one of the London papers says that by a natural reaction not unlike that which led to the excesses of the restoration after the reign of the Puritans, all classes are in danger of being submerged by a wave of extravagance and materialism. The armistice was no more than signed than it was reported that the king had gone back to drinking champagne. While the war lasted the royal table was as dry as that of the most ardent prohibitionist.

There is always danger of reaction after any great experience. After the flood, Noah planted a vineyard and drank the wine thereof to drunkenness, and we know the shameful consequences. The man who walked with God before the flood did things after the flood that were not to his credit. It is because of this danger of reaction that the Scriptures urge us to be on our guard against an evil heart of unbelief,

It should be borne in mind that the world's need is as great now as it was during the war. Millions are starving and millions more are suffering from malnutrition. If it was necessary for people to deny themselves during the progress of the war, it is equally necessary that they should deny themselves now that the war is over, because of the results of the war that abide with us. The lessons of economy that God was teaching in the last four years should not be forgotten because peace has come.

The work of Christ that was halted by the war should be prosecuted with increased vigor. The men who were recalled for service at the front or behinds the lines, should be reinforced and sent back to their fields. The latest and best equipment should be provided so that the work may be prosecuted under the most favorable conditions. In these great days, the greatest the world has ever known, Christian people should be ashamed to minister to the lust of the flesh, the lust of the eye, and the pride of life. We will not be worthy of the name we wear and the place we fill if we do not manifest as much devotion and heroism in the service of Christ as we were willing to show in the war that is now a thing of the past. The war showed us what we could do to make the world a safe and decent place to live in; it is for us to show what we can do to fill the earth with the knowledge of the glory of the Lord, even as the waters fill the sea.

Making Lame Children Walk and Sad Hearts Glad—Dr. Dickson, Nurses and Patients in the Orthopedic Ward of the Christian Church Hospital, Kansas City, Missouri.

Which Shall It Be?

An Honor Roll

An Old Letter That is Still Timely

My Dear Brother Orcutt:

Now that my name is on what I have always called the "Roll of Honor," I feel free to say what I have long thought ought to be said in behalf of all whose names are on it—also in behalf of all who contribute to the fund for their support.

If this be a Roll of Honor it would be an honor for all to know the names thereon. If there is any good reason why the names should not be known that is a good reason why the names should not be there.

Besides, those who contribute to the fund have a good reason for knowing who are the beneficiaries. More—many more—would contribute more liberally if they knew the persons to whom the help is given. If this is not true of any name, that name ought not to be on the list at all. For myself, I would not object if all my friends knew how highly the Board of Ministerial Relief has honored me, and if I thought there was any good reason why the fact should not be known I would at once ask that my name be dropped from the list.

None of the other churches have this secrecy. The superannuated ministers receiving pensions from Ministerial Relief funds in the Methodist church are carried on the Conference minutes as such and by a public action they are retired and pensioned, and that public action is right; due to the preacher and due to the churches.

I am moved to write this now because of the article in the papers asking for a name for the new relation proposed—an individual or a church accepting the care of some one pensioner—the Living Link idea. Now when an individual or a church supports some preacher in active service, the fact is widely published and the names of the supported and supporter both given as an honor to both. Why not in this as well?

S. M. Conner.

The Deadline

S-SH! I am nearing the place where the deadline lurks—that dreaded, dreadful deadline; the side I am on I cannot be sure, or whether my head or my heels are toward it; if heels, I have crossed, and am dead, and that's what's the matter; if head, the dread is still on, and that is as bad.

The deadline! Not for you, son of the birthright, whose head rides above the average throng, no; but for me, dead, dead, dead, I lie in my crypt and tear out my hair, but make no loud noise lest I be heard, and so publish my death.

I am not old enough to die, I know it; and that's what gives me the fidgets here in my crypt. Someone has wronged me, murdered me when life was at its flood. Since ye of the birthright rise not up my wrong to right, I rise myself, and run amuck!

Murdered! Yes, and put away before my time. Who murdered me? Church boards—men who know that in other walks of life age leads on to honor and to power. What makes you say that in the ministry alone it leads to death?

Oh! Do you know the time it took to rear the soul you've murdered and despised? You've cut it off—the soul that God had grown to speak the message He had framed; you've cut it off, and think your work well done; while they of lesser breeds—those churches that you list as such, I mean—perceive, and hold it till its work is done, retiring it on pay.

Are your eyes holden that you cannot see? Ministry is spiritual, not physical, and loss is more than matched by gain.

Ah! Do you think recruits will from the soil forever spring where they must see their fathers and their mothers, in indifference cold, turned out to die? Where—in this orgy of the dollars—when ye pay your bootblacks and your scavengers more than ye pay ambassadors of the King—where will ye find the lads to take the place of those ye starved and killed?

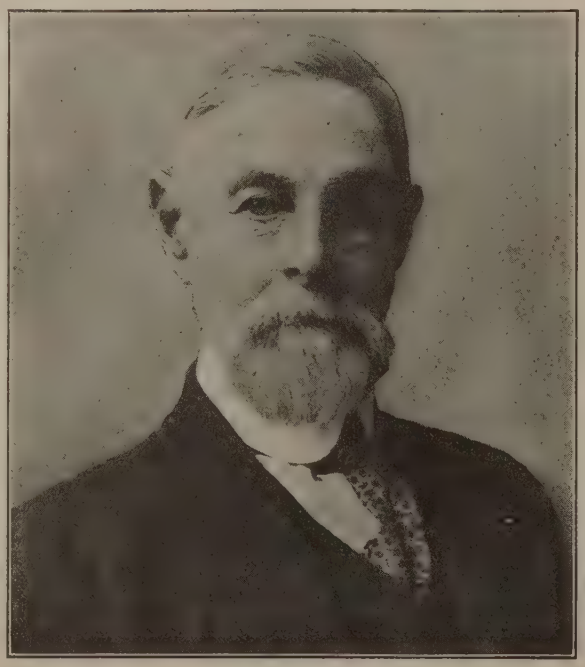
There! I've said it; I've run amuck; and, gory red in my maddened spree, I'm crawling back to my little crypt, to lay me down again, and wait and wait till Gabriel comes, and says in a voice surcharged with awe, "Who's there?"

And I answer him back in tones hoarse and broken, "Nobody, my lord; nobody; at least that's what they made me feel before I died."

"So they made thy Savior feel," he answers in kindly tones.

"But that was the rabble, my lord, who did Him thus."

"Not so," he answers; "it was the Church board."



Randolph Clark

The Headline

An editorial in the *Christian Courier* of Dallas, Texas, carried two quotations and several remarks that deserve attention everywhere else as well as in Texas:

"This splendid little book, 'Reminiscences, Biographical and Historical,' by Randolph Clark, which is the product of the pen of one of the grandest heroes of our pioneer Texas ministry and in which will be found facts sacred to the Disciples of Christ in the Southwest, is printed in only limited quantities, and doubtless the whole issue will be sold soon.

"Here is a characteristic paragraph from the 'Foreword':

"I find that the man who preaches eight sermons a month, answers frequent long distance calls to funerals, weddings, school addresses and reunion occasions, and adds to this list one or two protracted meetings in the summer, and, with all, has acquired the orchard, garden and chore-boy habit, has little time for writing books. The preacher cannot afford to go before his audience with warmed-over sermons, that he prepared long ago when he knew everything. The shepherd must not lead his flock to stagnant waters. He may have a mind well stored with knowledge, but he will have to study to know how to apply to the present world conditions what he has learned. And he will be surprised to find out how imperfectly he has learned things he thought he knew well. Instead of writing of the past he needs every moment to study his Bible anew, and to read the productions of the greatest thinkers of the present that he may preserve the patriotism of the kingdom of heaven.

"Without any suggestion from Mr. Randolph or any of his friends, but upon the motion of President W. R. Warren, of the Board of Ministerial Relief, Mr. Randolph's name was lately placed on the Relief roll of that board, granting him a pension of $30 per month in recognition of the splendid services he has rendered Christian education and the cause of the Restoration movement.

"Here is what he wrote: 'Surely more than a share of the Lord's blessings come my way. I have done so little and am now doing nearly nothing, and these great men offer to put me on the pension roll. I have never feared that I would want for the comforts of life when I come to the time I could not work, for my own children would see that I do not need. But it would be pleasant to have a private fund without thinking of getting it from others. It could be used to have part in the calls of the Church. As long as I have an income from preaching I would return this to the Relief fund and other needs of the cause. I will take counsel about receiving this fund. The only question with me is, "Am I the one deserving it? Will my taking it deprive some one more deserving?"'"

Charles Darsie

The New Adult Program

THERE are two kinds of Bible study carried on in the Bible school. In one you simply learn Bible facts. In the other you learn the application of these facts to life. The first is well for the child and essential. The second for the adult is essential or the first will be valueless. Never before has there been such a need, and we believe such a desire, to apply the truths that Christ taught to the human problems we are all facing. The Bible is coming to have a new interest to men in all the walks of life. Bible teachers who make this an opportunity for a new study of the Bible to discover how men ought to relate their lives to one another will be wonderfully rewarded. For this reason I am particularly interested in the proposed campaign to enlist every adult member of our churches and as many of their friends as possible in some part of the program of religious education carried on by the Bible school.

I am perhaps particularly interested because of my acquaintance through many years with the new national leader of our adult classes, Charles Darsie. I chance to know something of his plans and dreams and ideals for this special work. During the years that we held pastorates in adjoining parishes in Pittsburgh I was rejoiced to see his peculiar ability recognized by the Bible school leaders of the interdenominational association of the city and especially as a teacher in their Teacher Training College. He was counted as one of the best equipped men in the city and that is saying much, for it is a city that stands high in Bible school leaders. He understands both the theory and practice of Sunday school pedagogy. Schools that have the opportunity to hear him and hold conferences with him will be fortunate.

The call for $100,000 on the Bible School Rally Day for American Missions ought not to go unheeded. In such a man as Charles Darsie all our churches will receive back good interest on their investment.

WALTER SCOTT COOK.
Lakewood, Ohio.

The Adult Division

THE Church has realized for a long time that it possesses the ability to win the world for Christ. It lacks the necessary unity, consecration and training. And since disunity and selfishness are practically the results of inadequate training, as found in Christian homes and churches, we will not be far wrong when we say that the winning of the world to Christ waits on a better, more complete training of our Christian forces.

The organization and training of the forces of the Church, both present and future, are in the hands of adults. Before better and more far-reaching plans of work can be introduced into the Christian program the adults of our churches must be brought to appreciate the need and see the vision of more adequate training.

The flower and fruit of our work is found in the developing life of youth. But fruitage depends on roots; and the root of the Christian enterprise is in the adult division.

What we do for missions, both in sending forth our trained young people and in providing the funds for their support; what we do to really carry the way of salvation to the mixed populations that compose practically every American community today; what we do to provide a solution for the perplexing problems of our marvelous age; all this depends on how we are using our adults to organize and train the spiritual forces at our disposal.

The weakness of the church is evident as soon as we observe her attempt to persuade her members to do what they have never been trained to do. And, when we look at the adult organizations of the Bible school and church, we discover that most of the meager time at our disposal is wasted on questions and enterprises that have little or no bearing on the real Christian enterprise.

No observant person doubts that the time is at hand when a needy world will demand of its dominant religion the solution of its pressing problems. The world must have relief from its selfishness and sin. Unless the Church of God can bring healing for its wounds the world will inevitably look for another physician.

The most outstanding missionary work today, is that of training the Church of the future to bring salvation to the new age in which we are beginning to live. A new kind of adult training that faces actual conditions of home life, church life, and world need is central in a plan to make the Father's will be done on earth as it is in heaven.

Adult training was central in Jesus' plan. He blessed little children, but he trained adult disciples to go forth with a gospel. The result was a new order of life. Adult training is Jesus' method today. His spirit leads trained disciples even unto the end of the world. But those who know no cross, who hear no call to service, whose eyes and ears are closed to the real task are certainly not led by God's spirit. It is the task of the adult division to find an adequate program of organization and training to save the real world in which we live.

CHARLES DARSIE,
National Adult Division Superintendent.

The Children of America

YOU need not refer to any reports or figures to know that there are thousands of children every Sunday morning who will not be in any church or receive one moment's religious teaching. Look about you, in your own community, or send a committee to investigate the conditions in your town or city. Then multiply what you find there by many thousands and you may have some idea of the situation in North America.

It is easy to give a superficial list of causes that ease conscience and soothe our feelings. We speak of the indifference of the modern home. But children can be won to faithful and enthusiastic attendance in Sunday schools from homes that care not a whit about the matter. And those same homes have been made to care!

We speak of limitations in the matter of buildings and teachers. But these are not "first causes." They are only additional indications of the real cause. For, when that cause is remedied it is not hard to increase the capacity of buildings, even to build new ones, or to find the men and women who are ready to give their best effort to the service of teaching.

What is this mysterious cause that determines so much that is of importance in the life of the children of America? It is just the modern version of the old situation described so graphically in the phrase, "Where there is no vision the people perish."

When the leaders of a local church have a vision of what may be accomplished in the life of a child through Christian teaching, they will not rest until every child has been reached. But, with this ideal there must go some practical idea of how it is to be realized in method and every day living.

The Bible School Department of the American Christian Missionary Society exists for the sole purpose of increasing the zeal of the churches in reaching every girl and boy in America and teaching them the Word with skill and understanding.

HAZEL A. LEWIS,
National Elementary Division Superintendent.

Miss Hazel Lewis

Americanization Calls to the Youth of the Church

JUST now, at the close of the Great War, when eight million of the "flower of three great continents" lie sleeping where the poppies blow in no man's land; when twenty-six million more shall throughout all our generation bear in their poor scarred bodies the awful curse of the war; when the world's war debt, not counting the loss of life, exceeds two hundred billions of dollars —just now America is calling to the youth of the church to face in a heroic way the need of the world for an enlarged program of Christian service.

In our own land there are many problems that are new and some that are old that must be successfully solved before the principles for which America fought can be realized here in the homeland. To these problems, new and old, the youth of the Church must set themselves with heroic self-sacrifice, if the democracy bought at so dear a price is to be made the kind of a Christian democracy that is safe for the world.

There are fifteen million aliens in the United States to be absorbed, Americanized and Christianized until they share fully our democratic ideas and ideals. They must be made to understand and appreciate the right of citizenship and the privilege of the ballot.

There are ten million Negroes in the United States. Their hands, their heads and their hearts must be trained for the highest type of Christian citizenship.

The five million mountaineers scattered all over the southeastern part of the United States, illiterate, uneducated and backward because their section of the country is to a large extent schoolless, these pure-blooded American Highlanders must have a Christian education and a Christian chance to make their contribution to the world's life.

There are a half million Mexicans on our southern border and their number is rapidly increasing. This downtrodden people must be helped to live as citizens of a new world in which all men are brothers.

The three hundred and twenty-five thousand Indians scattered all over the United States with their pagan vernacular and their strange, primitive customs, must become producers instead of wards of our government.

The seventy-five thousand Orientals (Chinese and Japanese) on our western coast must be Americanized and Christianized. There are at the present time seventy-two heathen temples in this Christian country because the Church has been too slow in bringing to these Oriental people a Christian faith as a substitute for their heathen faiths.

The lumber camps and mining camps, where more than a million people live, are very largely without the influence of the church and Sunday school. In some of these camps there are children twelve years of age who have never heard the name "God" except in profanity. The Church must be builded into the lives of these isolated groups before we can hope to Christianize our industrial order.

One-half of America's population live in cities, and two-thirds of all those who live in cities are at the present time unidentified with any church. In these great industrial centers the social and industrial life is un-Christian. The institutional church with its message of social and economic justice must be builded in these centers of American life.

We must Christianize our democracy, Americanize our foreign peoples, build the church into the life of every neglected and isolated group, see that social and economic justice is the portion of the masses, and thus make it possible for America to be used of God in lighting the world to Christ's kingdom of universal Fatherhood and universal brotherhood.

CYNTHIA PEARL MAUS,
National Secondary Division Superintendent.

Miss Cynthia Pearl Maus

Illinois' Part of the 100,000 from Bible Schools

THE State Centennial Convention of the Disciples of Christ, held at Charleston, August 31 to September 4, recommended that:

"We commend the work done by Garry L. Cook, secretary of the Central Regional District for Bible School Work, and advise our churches and preachers to avail themselves of all the time he and his assistants can possibly devote in an attempt to departmentalize our schools with graded instruction in worship and study of God's Word and in the organization in each school of a standardized teachers' training course and the establishment of an educational period in the monthly workers' conference; we further recommend the hearty financial support of the Department of Religious Education through the regular offering of the Sunday school to the American Christian Missionary Society or through a per cent of the regular church budget."

To carry out this recommendation it will be necessary for us to have larger offerings than we have ever had. Our brotherhood is asked for $100,000 from the Bible schools. Illinois usually bears about one-twelfth of the brotherhood, sometimes a tenth. This means that we must give from $8,000 to $10,000 to American missions through our Bible schools, and we ought to do it. I sincerely hope the campaign now on will be a success and that we will do our part nobly and well.

H. H. PETERS,
State Secretary.

Sunday Schools Among Foreigners

THE question is often asked, "Does it pay to work among the foreigners?" The question came to me with a new meaning for its answer last week. After six months of absence from the work in our Mission in Chicago, I returned just to see old friends, to inquire about them and to encourage all as I had opportunity. As I started down one of the side streets, so narrow, crowded and dirty, Valena, a little Polish girl, saw me. Immediately she darted across the street calling at the top of her voice, "Oh, Miss Merrill! Miss Merrill!" They came from all directions and crowded around to just touch my hand or dress. There was the fair Lithuanian, the darker Bohemian and still darker Polish and Russian, yet all their faces radiated the same joy and happiness. A friend, an American friend, had come back. The children want to be American more than anything else.

A wistful look came upon the face of one of the group; she said: "There isn't going to be no more Sunday school; you went away, and Mrs. Koontz won't come no more after September first 'cause she said she wouldn't." Such a look of dejection and pleading came into the faces of all that I vowed that they should have Sunday school if it was within my power to arrange.

Almost countless such communities exist, some, who have had Bible school and have it no more because there was no one to "carry on," others have weak Bible schools that need to be strengthened, but more that have no Bible school at all. Seventy-four per cent of the population north of the Ohio and east of the Mississippi river is foreign-born or of foreign parentage. We can no longer neglect so large a part of our population. They are both our meance and challenge.

The program of the Bible school makes possible an effective, constructive, Christian Americanization. Within it is the ideal of service that transforms lives and motives, through it the foreigner can be taught that he must give as well as get. If the foreigner, even though a child, realizes that any little service or instruction that he may receive is prompted by love, he will accept the gift with the giver. Then he will be inspired to pass on to those less fortunate than himself the advantages he has come to enjoy.

Last December, when the need of Armenia and Syria was being presented in the Bible school, Sophia, a Lithuanian girl, brought a nickel for the offering. There was a rare, quiet joy in her face and voice as she told of her experience. The Sunday before she went home and told her mother how sorry she felt for the poor Armenians without any fathers or mothers or homes, and she wanted to bring something for them. Her mother told her to save her nickel from the "nickel show" that week. Saturday afternoon she saw the rest go and Rosie and Mary and Annie stopped for her, but to all entreaties she replied that she was not going because she wanted to give her money to the Armenians.

Through such experiences we can mediate to them the love of God and the supreme sacrifice of Christ and bring them the transforming power of the gospel.

BERTHA MERRILL.
New York City.

Development Department of Christian Woman's Board of Missions

C. W. B. M. Day

DECEMBER should be the woman's month in local churches throughout the brotherhood. WORLD CALL for December is to be a woman's number.

The issue of unification of the mission boards will in no way affect the immeasurable and compellent needs of the fields in which the Christian Woman's Board of Missions is at work. The call of these fields should be brought before every congregation with more urgent emphasis than ever before because of unique and unparalleled conditions among the nations. Whether or not the mission boards unite, local missionary societies will go forward as before.

Every Woman's Missionary Society is asked to take up this most important matter immediately and appoint the most energetic committee possible to plan for C. W. B. M. Day program and arrangements.

The old-time, easy method of inviting some special speaker for this program should only be resorted to where sickness or real inability makes the presentation of a program by the society impossible.

In all churches where there is a Young Woman's Missionary Circle, the Woman's Society and the Circle should cooperate in presenting the C. W. B. M. Day program. A committee of five, two from the Circle and two from the Woman's Society, beside the chairman, is suggested. Children from the Boys' and Girls' Societies and Little Light Bearers, can also be used to advantage. Little children so interest and delight an audience.

Abundant material for C. W. B. M. Day programs will be available immediately after the international convention. Two program plans are suggested. First, the outlining of a program by local workers. In this plan Circle girls could give a missionary pageant, and the Woman's Society present, either in dramatic form or address, material from the annual report. These reports will be from press October 10, and a copy will be sent to each society by early November.

Another plan for C. W. B. M. Day will be to use the program which will be issued from headquarters about November 1. A sample copy of this program will be sent to all societies.

Again may we urge every Woman's Missionary Society and Young Woman's Missionary Circle to assist through the best possible observance of C. W. B. M. Day, in creating interest and securing funds that will help the Church of Christ throughout the world to worthily meet the demands coming upon her for every race and nation.

DEVELOPMENT COMMITTEE.

With the Circles

Our Circles have been sending in their annual reports and closing their year in all relationships to the International Board. This means that reports of membership, offerings, etc., have been estimated from October 1, 1918, to September 30, 1919, and sent in to headquarters. Many of the Circles do not seem to clearly understand the way in which we reckon our time, so a word of explanation may be helpful. The local Circles and Woman's Missionary Societies speak of their year as closing in June, at which time, new officers are elected and annual reports submitted to the local society. The state has its own year apart from the local and international ones, set according to the plans of its state organization. But the fiscal year of the International Board is counted from October 1 to September 30. So when requests go out from headquarters asking the Circles to send information pertaining to an entire year, they should be answered upon the basis of the missionary year of the International Board. It is exceedingly important to keep this last point differentiated.

Girls, are you thinking about how we have measured up to our aims for this past year? In another month we shall know what record we have made nationally and by states, but we should be aware already of what we have done locally. Some of us have reached our aims—others have not. But no matter what our accomplishments may have been, we must think the situation over carefully and plan to surprise ourselves and others in what we shall do next year.

Every new year calls for larger aims and higher attainments. Constantly there are bigger and better things to do and we must know that there is a responsibility upon us greater than any of the past. Our will to do must grow, our readiness to give must quicken, our desire to know God and His power must deepen. Let us determine to set about our task intelligently and to accomplish it!

LOLA CONNER.

The Year's Work in Mississippi

AS a direct or indirect result of the efforts of the state missionary organization, nineteen churches now have pastors which did not have nine months ago.

L. E. Lakin, president of the state board, brought his church at Jackson to see the opportunity to support Charles C. Thompson as a missionary pastor for Brandon, Madison Station, and Pocahontas while he attends college at Millsaps.

In eleven of these cases the visits of the state secretary and other workers were supplemented by campaigns in which the Every Member Canvass was conducted. This story could not have been told, however, without the setting which was furnished in the Emergency Campaign which awakened many a church to a realization of something of its potency. The Every Member Canvass campaign following so closely on the heels of the earlier campaign put this awakened power into action with the results briefly enumerated above.

A similar work has been done for other churches where we have failed to secure a pastor up to the present. In all these cases a meeting was conducted concluding with the Every Member Canvass and the churches are ready and eager to contract with the right man.

Forty-one organized churches out of sixty in the state made the Every Member Canvass.

Two mission points are maintained in cooperation with the American Christian Missionary Society. These are Hattiesburg and Vicksburg. Both of these churches are thriving and have demonstrated their worthiness.

A state-wide campaign of evangelism was conducted during the summer months, using every pastor in the state.

One church alone will put over $3,000 more this year into the Lord's work than ever before as a direct result of the efforts of the state board to bring it to efficiency. This is enough to support the administrative work of the board for a year, leaving all the increases brought about in other churches as clear profit in the Lord's business. Who asked, "Does state missions pay?"

W. C. FERGUSON.

Chinese Crowds Controlled by Armed Soldiers

A Tea Party in a Corner of One of the Homes of the National Benevolent Association

Then and Now—A Retrospect

I HAVE for days been delving in the musty, dusty tomes of papers accumulated since the beginning of the Association—of reports, of literature of various kinds.

This has been a sweetly sad task. I have lived again in those olden days. I have been surrounded again with those loved co-workers. My dear friend, Mrs. E. D. Hogden, so long our president, was there. Mrs. Younkin, the faithful, never tiring worker for the cause she was instrumental in bringing into existence, and, oh, a host of others gone now to the land of the Sweet By and By. They come before me in a long procession of happy, earnest faces—Mrs. Hopper, Mrs. Burns, Mrs. Rohrer, my dear Mrs. Mason, Mrs. Clarkson, Mrs. Bundy, Mrs. Cook, our consecrated first matron; Mr. Hopkins, Mr. Young, Mr. Johnson—on and on they come, and among them I see some not yet departed who once were of this band but who for reasons of their own went away into other paths. Among these we see our loved Mrs. Meier who, as our president, did so earnestly strive to have our work recognized by our brotherhood, and Mrs. Bowman, so earnest in the beginning; Mrs. Leach, Mrs. Shedd and others.

But now another group comes before me. They seem to say, "Cheer up, you are not alone, we are still with you and rejoice with you as we see the work prosper in new and willing hands." The first of these is Mrs. William Harrison, followed closely by Mrs. William Henry, Mrs. Garrison, Mrs. Bartholomew, Mrs. Ida Harrison, and then I see standing there Mrs. Morley, Mrs. Patterson, Mrs. Wright. These are working yet with those who have so valiantly taken up the work.

Delving on I see now an assembly of those early co-workers in the home of the secretary, with Mr. Cave and Mr. Hansbrough as counsellors. They have assembled to consider the question of opening the first home of the Association. A sister says when called on for her opinion, "When the Lord told Abraham to go into Canaan he did not stop to argue with the Lord as to how he was to make a living there, but went trusting in the Lord." Thereupon I hear Mr. Cave saying, "If the Lord should speak now and tell us to rent I should not say canvass. The Lord commended the man who would count the cost before building the tower, and so I recommend a canvass of the four churches of St. Louis to see what they will do."

Later I see these earnest ones, representatives of the four churches, busy setting the little five-room cottage in order. Mrs. Cook, the matron, is there and the maid with her baby boy—a needy woman, the first mother and baby served by the Association in its homes.

I see myself as chairman of our first Admission Committee arranging for the coming of four Swedish orphan children whose mother had been one of "our faith and order" and whose father had just been accidentally killed. They are coming from Texas. This all enacted some thirty years ago comes vividly before me as I read these old reports, and yet it seems far away, too. Of these four children the two older ones fell victims to the white plague, after they had grown up and gone out to make a place in the world for themselves. The youngest boy is a train dispatcher in a Texas town, a kind husband and the father of four nice children, whom he brought to see me not long ago.

In the first or formative year of the Association I find that $88.76 was all the money contributed, but we were not especially looking for money then; our efforts were to lay a good foundation in plans and to get our people interested in the need of this work. We hadn't the experience or any like association to help us; there was no *national* benevolent association in any of the denominations (nor is there yet); we were pioneers in this.

Each year our receipts of money grew and after our first home was opened and the news of an association to help in the care of the afflicted of earth, conducted by our brotherhood, reached our churches throughout the country, contributions of things needful in the conduct of the home began to come in.

Contrast now the little five-room rented cottage with its thirteen inmates with the twelve splendid institutions owned, and all paid for, by the Association, ministering to over six hundred daily. Contrast the sum of $86.76 received the first year with the splendid total of gifts of $445,699.22 by the brotherhood this year, because they are ministering unto their Lord as they care for the least of His little ones. In thirty-three years a grand total of more than two and a half million dollars has been contributed to this cause.

"Praise God from whom all blessing flow" and let us give thanks daily for His wonderful goodness to the children of men, and that He has permitted us to have a share in administering this goodness for Him.

As I read these old reports and bring my thoughts back from those days to the present, my heart swells with gratitude to our Heavenly Father for the courage, the strength, the faith which inspired us to go forward. I copy from the fifth annual report of the Corresponding Secretary these lines: "We entered upon this work without money and without experience, having only the trinity of faith, hope and a willingness 'to spend and be spent'; but we have been sustained and when we consider that we have never received a contribution of a larger sum than $100.00 and but three as large, our success seems wonderful. Sometimes when money has been slow to come in I have feared for the result at the end of the month, but it has always come—enough to meet all bills and each month a few basketfuls of fragments have been left; and I believe He will always aid those who prayerfully and in singleness of purpose do His work." This was the spirit that moved those devoted ones in the early days. We tried to be faithful over a few blessings and we have been made the recipient of many.

Again let us "Praise God from whom all blessings flow."

MRS. J. K. HANSBROUGH.

These All Died in the Faith

Benjamin Sebastian, June 5, 1919; Cincinnati, Ohio. Treasurer of the American Christian Missionary Society.

Mrs. Lillian M. Osborne, July 8, 1919; Tully, New York.

Mrs. F. M. Davenport, August 24, 1919; Rocky Mount, North Carolina. A charter member of the Woman's Missionary Society.

Maggie Lovell, September 1, 1919; Kellerton, Iowa. A charter member of the Woman's Missionary Society.

Miss Sarah Emma Lewis, July 10, 1919; Wilmington, Ohio. Secretary of the local Woman's Missionary Society.

Mrs. Gaar Jackson, July 13, 1919; Centerville, Indiana.

Mrs. Elizabeth Stewart, August 7, 1919; Lawrence, Kansas.

Why $100,000?

THIS inquiry has been sent out to the Bible school leaders of America. Why is $100,000 needed in the annual offering for American Missions this year? The replies coming from every state and district are most heartening. We can give but a sentence or two from a few, but they are indicative of the widespread determination to go over the top in this offering.

We hope to make Thanksgiving Sunday a great red letter day in our missionary calendar. Count us among those who will do their dead level best to make Christ king in America. E. A. RICHEY,
Shreveport, Louisiana.

The $100,000 will help in the universal establishment of Christian character schools and will help conduct them in the most efficient manner. C. O. HAWLEY,
Dunmore, Pennsylvania.

The work of a Christian is helping save the world. This is one of the calls that I must thank God for by leading the youth of our land to seize the opportunity and raise $100,000 from among our Bible schools.
W. S. BUCHANAN,
Phoenix, Arizona.

Why not set an aim high enough to create interest and enthusiasm? Give our schools an opportunity to do something worthy of their power and get them out of the "copper" class into the company where they belong—"silver and gold." F. J. LONGDON, JR.,
Kensington, Philadelphia, Pennsylvania.

People are everywhere trying to get, *get*, GET. The spirit of Christianity is to give, *give*, GIVE. Why only $100,000 for Christian unselfishness when it alone will cure the ills of the world today?
CHAS. H. HOFRICHTER,
Franklin Circle, Cleveland, Ohio.

The experience in our own county where there are thirty-three schools shows what can be done by cooperation. Our union asked each school in the county to remember the foreign offering in June. Sixteen schools sent their offerings in one package the day the offering was made, with all the rest following, making a unanimous report from Marion county, Indiana. SMITH J. GRAY,
Third Church, Indianapolis, Indiana.

Ten years' experience proves that the Bible school department of the American Society is an investment that pays large dividends. Surely ten cents per member per year is the least we should think of giving for work that helps every Bible school among us as well as the whole world task of the church.
R. H. NEWTON,
Quincy, Illinois.

The purchasing power of the dollar has shrunk to about forty cents when we consider pre-war conditions. What is supposed to be an increase is actually a decrease. To be making progress the demand today should be at least for $150,000.
MADISON A. HART,
Columbia, Missouri.

The assimilation of the immigrant, the settling of race differences, the improvement of slum conditions, the solution of labor problems, the evangelization of the frontier, and many other field conditions demand increased liberality. O. D. HARRIS,
Kalispell, Montana.

As a country we have much to be thankful for. A great offering in November will be a worthy celebration of the first anniversary of the signing of the armistice.
W. G. SIMPSON,
Frankfort, Kentucky.

The Disciples of Christ are recognized as an aggressive people in Bible school work. We must maintain this place and go forward. The present field force in Bible school work must be maintained and we must increase the staff of workers all we can.
MRS. MARY YEAGER,
North Yakima, Washington.

In the days gone by there were consecrated men and women who gave of their best in time and strength and means, that little struggling churches here and there throughout New England might live and grow. We can never repay them, but we can render the same service to others who need it now.
MRS. GEORGE D. ROBERTSON,
Worcester, Massachusetts.

The old system has failed to meet present day conditions; we must reach people through the new system, educational evangelism. The best agency for promoting nation-wide this program of religious education is the Bible School Department of the American Christian Missionary Society, hence we must give the financial support needed to carry on this work successfully. WM. E. BELL,
Central, Indianapolis, Indiana.

The world conflict touched the Bible schools deeply, bringing close to the hearts of our people an individual responsibility heretofore unrecognized. Opportunity is now afforded for aggressive leadership in the development of an adequate program for missions, and every Bible school leader should be on the alert to secure ways and means of promoting this important feature of the work.
PAUL W. WILDERSON,
Central, Des Moines, Iowa.

Christian people have more money than ever before. The world war has taught all of us to have a part in big things in a big way. $100,000? Of course!
DR. E. M. CARNEY,
Seattle, Washington.

Anything less than $100,000 ought to make us ashamed of ourselves. If the nations can spend $27,000 to kill a man in war, certainly the Disciples of Christ ought to give eight cents per capita to save some man, woman or child for Christ.
SIDNEY M. BEDFORD,
Roswell, New Mexico.

Every piece of machinery worth while must have dynamic power applied it. The dynamic power of the Bible School Department of the American Christian Missionary Society will be this $100,000. The work of Christ in America cannot be carried forward without it.
A. L. BOATRIGHT,
Paris, Kentucky.

The Bible school forces carry the gospel into places where as yet no preacher has gone, and no organized church has come. Thousands of men, women and children would be without God and without hope but for the work of our great Bible school organization.
NORMAN BRIGHTON,
Boston, Massachusetts.

We could use the entire $100,000 on the Pacific coast and yet not touch the hem of the garment of the work that is to be done out here. If we had enough funds and workers to evangelize the Chinese and Japanese on the Pacific coast we would live to see these two nations Christian. We have large communities in every western state that have boys and girls who grow to manhood and womanhood without hearing the gospel preached. P. C. CLARK,
Walla Walla, Washington.

The home field is the base of supplies in all our missionary endeavor and we must make strong the home base. The Sunday school work is fundamental to the life and growth of the church, and offerings should be commensurate with the growing demands of this work. Big opportunities call for larger offerings. Easy enough to tell why.
W. J. SHELBURNE,
Shelbyville, Tennessee.

Our Bible school organization of the American Society has been delivering the goods. Our schools are willing to increase the investment in a paying concern. Let us take that hundred thousand budget seriously, speed up, till it will be behind us looking smaller fast.
COLBY D. HALL,
Brite College of the Bible, Fort Worth, Texas.

Who Said "Shadow of the Dead Line"?

NEXT month I shall celebrate the thirty-second anniversary of my entrance into the ministry, and it has been, as far as visible results are concerned, the best year of the thirty-two. Into my church, Columbia Heights of Washington, D. C., I have received 115 members and added in meetings elsewhere 179, making a total of 394, of whom 146 were received by baptism. My congregation has raised in all departments and for all purposes a little over $15,000. Until the beginning of the present year we were a mission of the C. W. B. M. Now, in the third year of our history, we are supporting our own missionary. These thirty-two years have been busy and happy ones, too busy to be thinking of making and saving money, and the happiness marred at times by the shadow of an approaching old age unprovided for. But since I took out a pension certificate with the Board of Ministerial Relief the shadow has lifted, and I shall pursue my work with confidence always that " the best is yet to be." EDWARD B. BAGBY.

Premier Clemenceau Accepts Bible

SOME months ago the American Bible Society had a specially bound volume of the Bible prepared and sent by President Wilson to the Peace Conference. It also prepared a memorial addressed to the Peace Conference urging religious freedom for all the nations of the world to be provided for in the peace treaties. Mr. Frank H. Mann, one of the general secretaries of the society, announces that he has just received word from President Wilson's secretary as follows:

"The President asks me to say that he did present the Bible to, and it was very cordially accepted by, the president of the Peace Conference, Mr. Clemenceau. Every effort was made by the Peace Conference to secure complete religious freedom throughout the world. Particular attention was paid to the matter in the treaties formulated with the new countries where religious minorities were particularly protected, and also in the provisions for territories which were to be put under mandate."

As the Field Workers See the Fields

What a $100,000 Offering Can Help to Do in the Northern District

THE Disciples of Christ are a growing people, numerically and spiritually. Their congregations are a very democratic people, but most of them recognize the fact that they must join their forces together in the promotion of every good evangelical, benevolent and educational task in which Christians should engage. As a people they believe in the open Book and their organized effort to promote Bible school work is not excelled by any. One of the crying needs in every evangelical communion is an adequate and competent supply of teachers of religion. In our national program there is no immediate need more serious than that of a superintendent of teacher training. It is essential that such a leader be secured who has the requisite scholarship and yet understands how to popularize and adapt the best methods to local situations.

As regards the Northern District the immediate and imperative need is an office secretary who can give the work his entire attention. The work in this district has developed to such an extent that this assistance is necessary or the program of work must retrograde when it should advance. In the not too distant future it should be possible to enlarge the activities of Bible school promotion work by securing expert elementary, secondary and adult specialists exclusively for service among Northern District Bible schools. By this teamwork plan it will be possible to arrange many institutes and schools of methods of a higher order and serve the schools of each state more competently than a single state Bible school worker could possibly do. The churches of this district are abundantly able to support such a program. There could be no better investment, for it would bring larger returns in church membership, financial support, and deep, abiding spirituality. Educational evangelism is the surest and sanest. PAUL B. RAINS.

Northern Superintendent.

The Appeal from the Southeast

OUR Southeastern District has several crying needs: (1.) We need some field workers. Few of our schools are in the cities. In North Carolina eighty-nine per cent are in rural districts, in South Carolina, eighty-one per cent; in Georgia, eighty-five per cent, and in Florida, seventy-five per cent. Few of these schools know much of organized Sunday school work. They should have visits from a well informed worker.

2. We need to have many institutes. At present funds are too limited to cover the expenses of such institutes. The best we can do in most instances now is to welcome our southeastern superintendent occasionally for a one-day meeting.

3. We need several specialists in the different departments. None are now employed.

4. Our southeastern superintendent is carrying too big a burden. His field for Bible school supervision is North Carolina, South Carolina, Georgia and Florida, and in addition to this he must serve all our Florida churches as state secretary. He needs several associates employed for full time.

Greensboro, N. C. CLAUDE C. JONES.

Pioneer Fields in the Northwest

WHEN a group of home mission secretaries made a survey in Montana in July they found a whole county in the Powder River section in which there was not a single church or Bible school of any kind. While this situation might not be duplicated often as far as counties are concerned, it is true there are many regions in the states of the Northwest in which there is very little or no religious work. One of the greatest needs in this section is the organization of Bible schools in remote and unchurched regions. The churches that are now flourishing are being asked to maintain an extension department with the view of establishing the mission school wherever there is a group of children not receiving religious training. Some individuals are helping to some extent in this program as in the case of Dr. and Mrs. C. J. Gilman, who organized the school at Big Creek, Idaho.

Big Creek Bible School on its third birthday, July 6. This school, organized in a valley twenty miles wide and sixty miles long, almost untouched before by religious work, is now flourishing in the little log schoolhouse.

Not only valleys, mountain regions, mining and lumber camps present this challenge, but some towns and cities have their groups of children needing training in right living. In Snohomish, Washington, a few years ago, Mrs. A. B. Maddox and other faithful women brought the children of their part of the city together in a rented building and organized a little school. It has grown steadily and the children are not only being helped in Bible study, but are catching a vision of the world field as shown by the fact that every missionary cause is remembered each year with an ever increasing offering. The Bible School Department of the American Christian Missionary Society not only assists in the organization of these schools where possible, but fosters and keeps in constant touch with them as the years go by. A great offering for Bible school work and Home Missions on Thanksgiving Sunday will help the Northwest to meet this need in a better way this year. ROY K. ROADRUCK,

Northwestern Superintendent.

Our Immediate Needs in the Central District

THE central regional district for religious education and Bible school work is attempting to serve about 1,550 churches and schools in Indiana, Illinois, Michigan and Wisconsin. This is the heart of our movement. After one year's work in this district the absolute necessity for an enlarged equipment and working force is evident.

1. An efficient and active office force must be maintained. Only expert help and good materials will do. The office is now overtaxed with ordinary correspondence.

2. There should be at least two departmental superintendents employed this year, elementary and secondary. A man should be chosen for the work amongst the young people, specializing in boys' work. The field demands that these two specialists should be maintained. They are employed for the help of the local church and school.

3. A special worker should be employed for the Chicago district. His whole time could be more than full with these schools alone. This is a great missionary field.

4. The Gary, Indiana, Religious Day School is supported, in cooperation with other religious bodies, from the Bible school offerings.

5. The size and importance of the field demands that there shall be an assistant secretary who will do constant field work.

Indiana, Illinois, Michigan and Wisconsin should give us not less than $25,000 in the Thanksgiving offering for the sake of the district work and the larger work in America.

GARRY L. COOK,

Central Regional Superintendent.

The Outstanding Needs in the Southwest

WITH approximately 800 Bible schools enrolling at least 65,000 in a territory twelve hundred miles wide, with a population of more than seven and a quarter million people you can imagine one lone field worker with but very little office help getting mighty thin in spots.

As these lines are being written a call for a much needed institute trip through the Rio Grande valley on the Mexican border, the southernmost point in the United States, rings in our ear. We had promised to send someone in September, but will be unable to answer the call before January.

Were it not for a number of faithful volunteer workers we would be helpless indeed.

With Arkansas, Louisiana and Texas calling for schools of methods and institutes, and distances almost prohibitive to say nothing of the time, energy and expense it will take, the services of additional field workers adequately supported become a necessity.

Today a call for a school of methods came to our desk. Our time is entirely taken in field work definitely dated three months into 1920. This appeal must be tabled at least four months and must even then be answered by volunteer workers aside from the writer. The pastor who issues this call deserves our help at an early date in recognition for his untiring volunteer service rendered in schools of methods elsewhere.

Think of Arkansas with an allotment of only one month of the field superintendent's time each year. We can merely make the round of district conventions and hold one school of methods. At least nine months of a field worker's time should be given to this fertile field.

There are not many schools in Louisiana,

but we cannot even get a good start pronouncing the French names of the towns and bayous in the thirty days of field work allotted, to say nothing of adequately reaching our English and French Bible schools clamoring for more efficient methods.

Every school in line for victory November 23. The Southwest will give its share and more.

S. W. HUTTON,
Southwestern Superintendent.

Among Negro Bible Schools

WHEN the American Christian Missionary Society four years ago took up the task of developing the Negro Sunday schools by employing Patrick Henry Moss to become national field worker, the group of our Negro churches numbered about seven hundred. Of this number possibly one hundred were under such influences that they had reasonably good Sunday schools, while the other six hundred had almost no ideal or system for this work and were doing almost nothing towards giving Bible instruction to their membership.

During these four years Mr. Moss has been trying to spread himself out over this vast field and he has been able to visit almost every section and a majority of the schools with the message of better Sunday schools. He has visited most of the conventions, has had Bible institutes in places easily reached in various states and has visited individual schools. By this means he has been able to lay the foundation of a work that will put the Negro churches in possession of a knowledge of conducting efficient Sunday school work.

The work has now grown so much Mr. Moss has opened such a vast field, that he must have a helper to devote considerable time to the regions where they are now organizing for better work.

While we say we have seven hundred churches among the Negro Disciples of Christ, we must remember that this is just a record of what we had a few years ago. Since then a great Negro migration has been going on both from one section of the South to another and from the South to the North. If Mr. Moss were free to do so he could follow those migrants and could start Sunday schools at most points where they have gone. In Mississippi they have moved from the hills to the Delta Country and if they could be followed up with Sunday schools we could soon have three times the churches in the state that we had three years ago. In great industrial centers like Chicago and Detroit the need is especially great for work, for hundreds of Negro Disciples have migrated thither and need shepherding.

The Bible School Department of the American Christian Missionary Society should be enabled to give this matter special attention during the coming year. It is a great call to the churches.

J. B. LEHMAN.

To this statement from Professor Lehman we are glad to add this heartening word from Preston Taylor:

"Our third national convention is now history, but it was such history as we have never known before. We have not words adequate to thank you and your board for the services of Mr. Moss.

"I want to say that in my judgment he did the best work in this convention that I ever witnessed. He has either wonderfully improved in the method of his work or I have been changed toward him.

"We organized at this meeting a National Sunday School Convention. Hereafter they will have one day for model Sunday school work. We took up $10.02 on Sunday morning in the Sunday school. Credit that to the National Convention. The $100 that I am giving you, credit to the Lea Avenue Sunday school of Nashville.

"I have promised our board to take the field for a short time to aise them some money for the new school that is to be opened in Kentucky. I think it would be a very wise and paying proposition to give Mr. Moss an associate in the work of the Bible schools."

Eager Study of Home Missions in Sunday School

Program Helps

Woman's Missionary Societies and Circles

Bible Study

"Feeding the Five Thousand."

John 6:1-14.

THE miracle of the feeding of the "five thousand men, besides women and children," is the only one of the "wonder-works" of Jesus that is recorded by all four of the gospel writers.

Each pen gives different touches to the picture—the crowding multitudes, the green grass, the compassionate Teacher and Healer moving all day in the midst of the throng. John only tells of the "little lad," and the loaves of "barley," the food of the poor.

The twelve had just returned from their first missionary experience, having been sent forth, two by two, by their Teacher some little time before. They had so much to tell Him of what they had taught and what they had done, but Jesus saw that they were wearied, and needed a quiet place to rest, away from the people that were constantly coming and going. So, always thoughtful, He said: "Come ye yourselves apart into a desert place and rest awhile," and they went away in a boat, across the waves of Galilee to a landing place from which Jesus led them up into a mountain retreat, where perhaps he had been before in quiet communion with His Father. But the multitude that had been left behind was not minded to be disposed of in that way, and they "ran together there on foot from all the cities and outwent them."

So when Jesus came forth He saw the crowds of people, and instead of being impatient, that the quiet they had sought had been disturbed, we are told that He had compassion on the multitudes because they were as sheep not having a shepherd, and He began to teach them many things.

Then as the day began to wear away, a troublesome thought began to worry the disciples. It was getting near to supper time, and where, in that lonely place, was all that crowd of people to find anything to eat? Jesus had been thinking of the same thing, but without worry, "for He himself knew what he would do." At this juncture Andrew discovered the little lad with the meager supply of five barley loaves and two fishes, and made his announcement with the despairing cry, "But what are these among so many?"

Someone has said: "Miracles are natural in connection with the personality of Jesus Christ, and are rendered credible partly by the miracle of His character and partly by the miracle of His resurrection."

So, to those who believe in Him as the Son of God, the Lord of life, there is no wonder that as He divided the loaves and fishes they multiplied in His hands and there was enough for all with twelve baskets of fragments remaining.

That is God's arithmetic, a new teaching, to multiply by dividing and to add by subtracting. Christ came to demonstrate this method for us and those who have worked it out according to His rule gladly testify that the results prove true. All about us the hungry throngs press, and Jesus is saying, "Give ye them to eat." In our hands is abundant store. Were we only willing to divide our gifts of love, of service, of gold, they would multiply to the saving of souls, and the fragments remaining over would fall at our feet to blossom into flowers that would make beautiful the path over which we walk with Him.

ELLIE K. PAYNE.

Facts for the Busy Woman

And whosoever will be chief among you, let him be your servant even as the Son of man came not to be ministered unto, but to minister.—Matt. 20:27, 28.

December

FOREIGN NEIGHBORS AT HOME

SONG.
INVOCATION.
BUSINESS.
DEVOTIONAL PERIOD.
- Song.
- Bible Study: "Feeding of Five Thousand," John 6:1-14.
- Prayer.

MUSIC.
TALKS OR PAPERS.
- Among Foreigners in the United States.
- Among the Miners.
- The Russian Mission.
- On the Frontiers.

ROUND TABLE: Facts for the Busy Woman. Survey of local conditions among foreigners.

INTERCESSION.
BENEDICTION.

PROGRAM HELPS.

Leaflets: "Among Foreigners in the United States," 3 cents; "Among the Miners," 3 cents; "The Russian Mission," 3 cents; "The Frontiers," 3 cents; Special Article, WORLD CALL, page 14.

"The questions of immigration restriction have religious bearings. Shall America, established on a Christian basis, shut her doors in the face of some and throw leading-ropes across the seas to others? To do so were un-American, un-Christian—so say some, both in church and state."

"A young Japanese being asked where he attended church, replied, 'I no go church! People no go church in America! America surprise me much; I suppose America all Christian—all go church. I find no one Christian—no one go church.'"

"The Jamaicans have a proverb that too often fits the American Christian home: 'When fowl drink water, him lif' up him head an' say, "T'ank God! T'ank God!" but man drink water an' no say not'ing'."

"Little foreigners are very appreciative of America's early heroes. A tiny Japanese of California exhibited an amusing degree of assimilation of our historical heritage when he accosted a new white pupil thus: 'Have you English father?—and English mother?—Then, we beat you, and your men were regulars and we just farmers.'"

"Professor Steiner writes, 'I know no fatherland but America; for, after all, it matters less where one was born than where one's ideals had their birth, and to me America is not the land of mighty dollars but the land of great ideals. I am not yet convinced that the peril to these ideals lies in those who come to you crude and unfinished. If I were I would be the first one to exile myself for your country's good.'"

"However dirty and unkempt motherless little Mexicans come to the mission schools of the West, they feel good when made clean. The little girls pat down their fresh, clean aprons as affectionately and proudly as ever we did ours and beam as brightly out of freshly-washed faces."

"Alahandra was to her teachers a very hopeless proposition; listless, heedless and slovenly. At the end of three months it took close watching to discover any improvement. She must always be told to wash on rising and before eating and sleeping. Then someone at home was taken sick and wished to see Alahandra. The missionary, fearing the child might not return to a life yet unappreciated, decided to leave the child at home only while she drove farther on for a call. On returning, she found her pupil with sleeves rolled up, scrubbing the almost unscrubable adobe kitchen as if life depended upon its getting clean. She had taken a little sister to the nearest irrigation ditch and subjected her, as nearly as possible, to the school induction; afterwards combing her hair—on the outside, anyway. She remarked to the missionary while riding back, 'No wonder our'n's gets sick when they's all so dirty.' The teacher took courage."

"At the time of entrance more than 80 per cent of our immigrants are between fourteen and fourty-four years of age. It is the time of greatest strength and productivity in the average human life. A little more than 12 per cent are under fourteen years of age, the period of greatest susceptibility. Five per cent are more than forty-four years of age."

"God did not make America for the sole purpose of stocking coal trains, filling grain elevators or supplying cotton markets. As a melting-pot He made it for beauty as well as for adaptation and for strength. And even more than they need to understand the English language, its citizens, whether by birth or adoption, need to understand the message of God's love spoken through His workmanship. 'There is no hope for you,' says Thoreau, 'unless the bit of sod under your feet is the sweetest of all the earth.' We add, 'unless you tread it as God's creature in God's country.'"

"If Israel Zangwill is correct in saying, 'The real American has not yet arrived. He is only in the crucible,' it is interesting to note what racial elements God is using to produce him, and in what relative proportions they appear. Census returns show that the elements are in widely differing volumes. The composite looks decidedly white, though it is 11.1 per cent colored, 10.6 per cent being Negro and the rest three parts Indian to one each of Japanese and Chinese. This is 8.9 per cent whiter than it was in 1790. Of the 88.9 per cent white 53.8 per cent are native-born Americans; 20.6 per cent Americans of foreign parentage; 14.5 per cent are foreigners. But the 53.8 per cent classified as real American is itself a composite, for we are confronted by various complications of American making. The bulk of the British, Irish, German and Scandinavian elements have been long in the melting pot, and have given material help in the fusing of later arrivals."

"'I do not think any immigrant who will lower the standard of life among the people should be admitted,' says one of our prominent statesmen. Yet Christian America needs the immigrants who need lifting; and many who, left to themselves, would lower our standards, want to be lifted."

"That America is a melting-pot big enough for a fair experiment in reducing world races is made apparent by observing that to fill her capacity to the brim we may empty the area measures of no less than twenty prominent lands: China, Japan, Great Britain, France, Spain, Italy, Germany, Holland, Belgium, Switzerland, Denmark, Greece, Palestine, Austria-Hungary, Bulgaria, European Turkey, Roumania, Cuba, Jamaica and nearly the full area of Portugal. Arizona is larger than Italy and New Mexico than the United Kingdom. Texas has room for Austria-Hungary and Greece, and Kansas nearly holds Japan. The remaining eighteen divisions west of the Mississippi correspond in area with the eighteen provinces of China Proper. While Maine is less than a fifth the size of California, it has room for Holland, Belgium and Switzerland."

The Touch of Human Hands

Among the hills of Galilee,
  Through crowded city ways,
The Christ of God went forth to heal
  And bless in olden days.
The sinning and the sad of heart
  In anxious throngs were massed
To catch the great Physician's eye
  And touch Him as He passed.
We have not in our hours of need
  His seamless garment pressed,
Nor felt His tender human hand
  On us in blessing rest;

Yet still in crowded city streets
  The Christ goes forth again,
Whenever touch of human hand
  Bespeaks good will to men.
Whenever man his brother man
  Upholds in helpfulness;
Whenever strong and tender clasp
  A lonely heart doth bless,
The Christ of God is answering
  A stricken world's demands
And leading back a wandering race
  By touch of human hands.

—*A. M. K.*

Where the Churches Lag Behind

A RURAL survey of a county in Tennessee, just completed by the Interchurch World Movement of North America, reveals the fact that the average pay of ministers in that district is $71.08 a year. In a population of 6,700 there are 826 active members of 23 churches, four of which have no minister. Of the pastors only four give full time to church work, and fifteen give only about a third of their time. Most of them work farms when not busy with church matters. Only two of the ministers have a college education, and a number of them are practically illiterate. The gross valuation of the 23 church buildings is $19,450.

In sharp contrast with these church conditions is the fact that the public schools of that county are among the best in Tennessee. The high school was one of the first three whose courses were recognized by the Southern College Association as meeting the college entrance requirements. Teachers' salaries are on a level with the highest in the state. One teacher of a mountain district school is paid $60 a month.

Hidden Answers

1. To what did the great apostle compare the Church?

2. Why was the term "Babel Period" used and to what did it refer?

3. What is the final test of a Bible school?

4. Why did a Chinese teacher go to Chuchow?

5. Give the first step in the movement of Americanization.

6. What Bible school celebrated its third birthday July 6?

7. How many native workers has the Foreign Christian Missionary Society?

8. What sacrifice did a little Lithuanian girl make?

9. What is required of the Bible school teacher of today?

10. What is a well-known exhortation of Thomas Campbell?

11. What institution is helping the womanhood of China?

The Deputation

THE Federation of Woman's Boards of Foreign Missions of North America has enlisted a remarkable group of women who are going this fall to the Far East to study certain institutions, types of work and problems in administration. A committee was appointed in May by the Executive Committee of the Federation to secure the aid of experts along various lines. The results have been most gratifying. In addition to several Board secretaries and missionaries of experience selected by the committee, President Pendleton of Wellesley College, Miss Conant, principal of Walnut Hill school; President Thomas of Bryn Mawr, Dr. Gertrude A. Walker, Dr. Marion E. Manter, Miss Ella F. Martien and Miss Bertha Harlan, have consented to serve and will sail early in November.

The rapid development of higher education for Oriental women indicated by the opening of three women's colleges since 1914 marks an epoch. These are in Madras, India; Nanking, China; Tokyo, Japan. These colleges are all under interdenominational support and control. Madras holds an international relation as well. In this college twelve boards unite, six in Great Britain, one in Canada and five in the United States. It is suitable then that these women specialists of varying communions, invited because of their rare ability and experience, should go out and bring back to us a report with recommendations.

President Thomas of Bryn Mawr is making a tour of Egypt and India, and has consented to serve on the commission there and report the Woman's College in Cairo and the colleges for women in Madras and Lucknow. It is hoped that she may also find time to inspect the medical schools in Vellore and Ludhiana as they are to be so largely dependent for their students on graduates from our women's colleges.

Dr. D. J. Fleming, now in India, has been asked to serve on the educational commission, and Dr. Walker and Dr. Manter will give special attention to the medical situation.

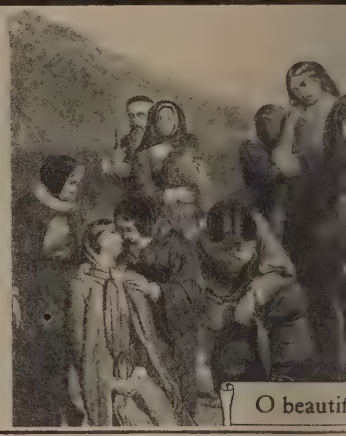
Two groups have already sailed, Miss Mabel Howell, with Dr. Love, of the Methodist Episcopal Church, South; Mrs. Edgar Geil and Mrs. William Schell of the Presbyterian board, sailed in the summer. Miss Helen Calder of the Woman's Board of Missions, Congregational, Miss Nellie G. Prescott of the Woman's American Baptist Foreign Mission Society; Miss Josephine Ramsay and Dr. Josephine Lawney are sailing September 18.

These groups will all spend some time in Japan and as many as possible will return to Japan the last of January for a conference. Dr. Walker, Dr. Manter and Miss Calder will go on to India and Egypt. The Young Women's Christian Association will be represented by one of its national secretaries, Miss Henrietta Roellofs. Mr. Robert Woods of South End House will also serve on the Social Service Commission.

Miss Prescott, Miss Martien and Miss Ramsay will later visit the Philippines in the interests of dormitory plans for girls.

The groups will meet in Shanghai immediately after Christmas and spend two weeks with a body of missionaries selected on the field for their special fitness and experience. Some of the boards which have not sent out members have assigned certain well qualified women on the field; Miss Charlotte DeForest of Kobe College, Japan, is named by the Congregational Board of the Interior; Miss Ida Belle Lewis of the Methodist Episcopal Church, who wrote her thesis on the education of Chinese girls for her M. A. degree at Columbia; Miss Margaret Frame, who has specialized on primary education; Miss Minnie Vautrin of the Foreign Christian Missionary Society and the Christian Woman's Board of Missions; Miss Fullerton of the Protestant Episcopal Church; Mrs. Murray Frame of Pekin College and others.

O beautiful for spacious skies



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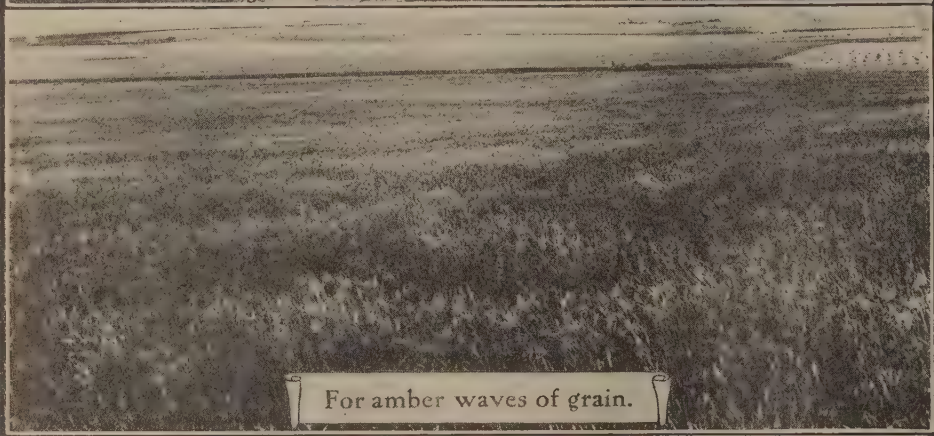


For amber waves of grain.

America,

O beautiful for spacious skies,
For amber waves of grain,
For purple mountain majesties
Above the fruited plain!
America! America!
God shed His grace on thee
And crown thy good with brotherhoo
From sea to shining sea!

O beautiful for pilgrim feet
Whose stern, impassioned stress
A thoroughfare for freedom beat
Across the wilderness!
America! America!
God mend thine every flaw,
Confirm thy soul in self-control,
Thy liberty in law!

(Music in "Building the Church" Tha

Illustrations from Interchurch World Moveme

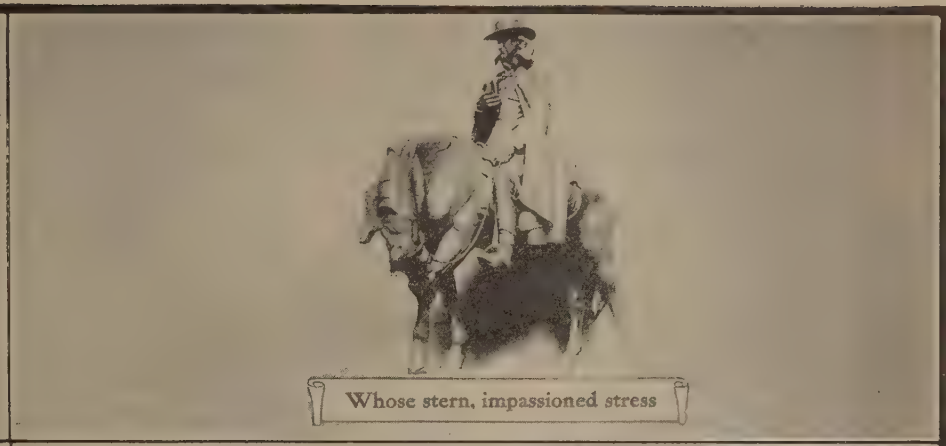
For purple mountain majesties

Above the fruited plain!

O beautif

Photo copyrighted by International Film Service.

pilgrim feet.


Whose stern, impassioned stress

e Beautiful

O beautiful for heroes proved
In liberating strife,
Who more than self their country loved,
And mercy more than life!
America! America!
May God thy gold refine,
Till all success be nobleness,
And every gain divine!

O beautiful for patriot dream
That sees beyond the years
Thine alabaster cities gleam
Undimmed by human tears!
America! America!
God shed His grace on thee,
And crown thy good with brotherhood
From sea to shining sea!

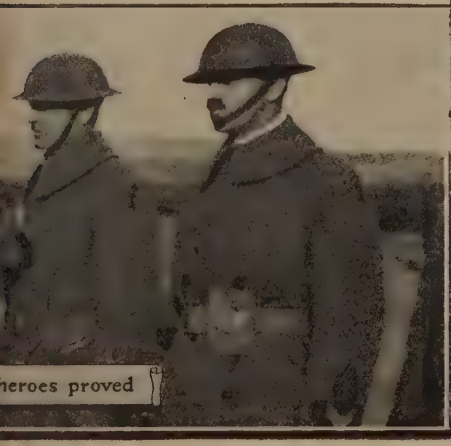
—Katharine Lee Bates.

ng Sunday Exercise for Home Missions.)

ept as indicated.

A Thoroughfare for Freedom Beat

Across the wilderness!


heroes proved

And mercy more than life.

ANNUAL REPORTS

Foreign Christian Missionary Society

THE Lord has done great things for us, for which we are glad. We can testify with the Psalmist that He has crowned the year with His goodness. Oh, sing unto Jehovah a new song; for He hath done marvelous things: His right hand and His holy arm hath wrought salvation for Him.

In the year 1918 the receipts from all sources amounted to $625,522.73. In the year that has just closed they amounted to $757,016.14. The gain for the year is $131,493.49. This gain is the largest in the history of the Society, and is more than the total receipts twenty-one years ago. In 1918 the churches as churches gave $190,199.77. In the year that has just closed they gave $211,684.98. This is a gain of $21,120.21. The churches as churches gave more in the year 1919 than the Society received from all sources sixteen years ago. In 1918 the Sunday schools gave $130,910.72. In the year that has just closed they gave $161,211.42. This is a gain of $30,340.70. The Sunday schools alone gave more than the Society received from all sources twenty years ago. The good hand of our God has been upon us for good from the beginning, and we have abundant reason for believing that He will never leave us nor forsake us, if so be that we are obedient to the heavenly vision. Now therefore, our God, we thank Thee, and praise Thy glorious name.

The missionaries of the Society number 185, the native workers number 826. In the year that has just closed eighteen men and women were appointed and sent to the field. Of these five went to Africa, eight to China, two to the Philippines, two to Tibet, and one to Japan. Those who went to Africa and two who went to China are supported jointly by the Foreign Society and the Christian Woman's Board of Missions. Fourteen missionaries who were at home on furlough have returned to the field, and five more will start back within a few days. Twenty-one came home; most of these came on furlough and the remainder on account of sickness.

Three missionaries died in the course of the year. These were Mrs. L. F. Jaggard of Africa, Miss Kate V. Johnson of Japan and Charles S. Settlemyer of China. Mrs. Jaggard had served two terms on the field and was preparing to enter upon the third. Miss Johnson gave thirty years to Japan. She had been on the retired list for two years when the end came. Mr. Settlemyer spent two terms in China teaching in the Union Christian College and in the University of Nanking.

Dr. Lloyd R. Boutwell was under appointment and ready to leave for China when he was called to the colors. He was killed three days before the armistice was signed. Dr. Boutwell was caring for the sick and dying when he was shot. W. S. Dickinson, the senior vice-president of the Society, went to his reward since the last convention. He served the Society longer than any other man. He served, first as treasurer and later as vice-president.

The war has done the Society much harm. The single item of exchange will amount to $60,000. No financial prophet foresaw this loss, and if he had foreseen it could not have prevented it. It has cost much more to send the missionaries to their fields and to bring them home than before the war. Freight rates are from four to six times as great as formerly. Food, clothing, medicine, fuel, stationery, postage and all the other necessaries cost more than they did before war was declared. On this account it has been necessary to increase salaries and allowances of every kind. Moreover, the war has made it exceedingly difficult to get volunteers for the field. The men qualified for the service were called by the Government. Many felt that the first duty of the nation was to win the war, and that everything else must stand aside until that was done.

India is facing a crisis growing out of the war. The time of isolation has passed. More than a million Indians were in some form of war service. These men returned from France and Palestine and Mesopotamia with new and strange ideas fermenting in their minds. India is full of unrest and excitement. In the Punjab all missionary work is suspended, and no one knows when the missionaries will be permitted to resume their operations.

Evangelistic

The gospel was preached far and wide throughout the year. Every missionary is an evangelist, but there are those who give themselves wholly to prayer and the ministry of the word. Many of the boys who were rescued in the time of the great famines are trained evangelists now, and they tell their own people of the life they have in Christ, and urge them to forsake their dumb idols and turn to the true and living God. The missionaries and the Indian workers preached in the central stations, on the streets, beside the public wells, under the shade of trees, and wherever they found souls willing to listen to their message. They pressed the claims of Christ home to the hearts and consciences of their hearers, and urged them to break off their sins by righteousness and their iniquities by turning to the Lord. In the cherry blossom season in Japan the gospel was preached almost continuously and much Christian literature was sold. In this season the missionaries had exceptional opportunities for making our holy religion known to the thousands who assembled to see the cherry blossoms, to picnic in the park, and to drink *sake*. These meetings have increased in power from year to year, and multitudes of the Japanese have heard the message of salvation through Jesus the Crucified One. As a result of this incessant preaching many heard, believed and were baptized. The victories won on the field are similar to the victories won by the apostles and recorded in the Acts.

In Africa the steamship *Oregon* is a floating station. In the year under consideration she took the missionaries to Belo and to Wema, where they cleared several acres of land and preached the gospel to the people of these regions. The *Oregon* made an exploring and evangelistic trip into the Ubangi country, and another trip up the Juappa and the Lomela. The missionaries saw and comforted the teachers and evangelists at these far outposts and baptized thirty-two. These were the first fruits of our advance along these rivers. The *Oregon* made another trip still into the Ngiri country, and at the different posts twenty-four were baptized.

Not only was the gospel preached through a wide area, but the believers were instructed in all that relates to life and godliness. Because of this systematic instruction they have grown in the grace and knowledge of our Lord Jesus Christ. More responsibility was placed on them and they responded worthily to the confidence reposed in them. The grace of giving was inculcated and developed. Tithing was encouraged. The Every Member Canvass was introduced, and with varying degrees of success. In every instance the offerings are from three times to twelve as large as they were before.

Some of the converts were beaten and publicly abused by their former co-religionists. In most cases they resisted unto blood, striving against sin. When they were reviled, they reviled not again; when they suffered, they threatened not; but committed themselves unto God as to a faithful Creator. They took joyfully the spoiling of their goods and not only so, but they prayed for those who did them wrong. Their Christlike behavior made a profound impression upon the people with whom they had to do.

The church is winning for herself an ever-increasing respect. She is recognized as a vital force in civic and district affairs and its leaders are in constant demand when men of influence meet to discuss city improvements. The church in Luchowfu, China, is looked upon as the logical place for public meetings, and the church is the leader in all matters of public welfare. In Laoag, Philippine Islands, the missionary was given a place on the Provincial Council of Defense and also on that of the city. This gave him an opportunity to speak before large crowds in public meetings and to set forth his idea of the significance of the war. This courtesy was returned by public officials speaking from time to time in the chapel. The president of the municipal council welcomed our convention to Laoag, attended every service, and invited the entire convention to his house for luncheon the last evening.

Educational

Schools of all grades were maintained. In the kindergarten the little ones were taught Christian hymns and many of the great truths that fell from the lips of our Lord. The teachers visited the parents in their homes and entertained them in their homes. The interest shown in the children bore good fruit and much fruit. The Mary Rioch kindergarten and the Matsugae Primary

school in Tokyo, Japan, are under the charge of Miss Ada Scott. In the kindergarten there are forty-six enrolled and 202 in the primary school. Nine teachers are employed. There were twenty-three graduates from the kindergarten in the year and thirteen from the primary school. Miss Asbury and Mrs. Ogden and other women have given much time to the care and training of the little ones in their fields. The kindergarten is found in almost every station of the Society.

In the more advanced schools boys and girls were taught the common branches, reading, writing, arithmetic and other subjects. In the school in Christy Institute, Osaka, Japan, 739 boys and seventy-four girls were enrolled. In the typewriting department fifty-one were enrolled. The entrance fees amounted to $319.50 and the tuition to $1,500. In Africa there are schools at the stations and at the outstations. Young men go out into the hinterland and teach and endeavor to develop a school conscience in all classes. In many places the schools are taught in mud huts and by inefficient teachers. There is almost no equipment, and yet by the grace of God these schools are helping to mold a Christian nation. So it has come to pass that young African Christians are coming more and more to be ashamed of their ignorance. They see that the evangelists who can read are more efficient and more respected than those who are illiterate. And as many of them aspire to become evangelists after a little they wish to be able to read. One period of every day is given to the study of the Word of God and to worship. Christian and non-Christian are instructed in the fundamentals of our holy religion.

In Damoh, India, Ray E. Rice has introduced the Schoolboy League of Honor. This promises to be one of the greatest influences for good in the training of the boys. Mr. Rice, it will be remembered, is a boy specialist, and has done a remarkable work among the boys of the Damoh district. At the annual track meet the boys in the orphanage and boarding school came out first.

The Middle school of Drake College, Tokyo, Japan, enrolled 185 boys. The government assisted in providing equipment for the scientific department. In the Margaret K. Long Girls' School there were 192 in all departments. At the eleventh commencement there were fourteen graduates. In the University of Nanking, China, the students numbered 780, a gain of ninety-seven. In the college department the students numbered 276. The high school has a large enrollment. There is a model school in the university consisting of a kindergarten and the lower and higher grades. A dormitory for the language school was completed at a cost of $32,000 Mexican. The dormitory is known as Meigs Hall.

The agricultural and forestry departments receive liberal support from an appreciative constituency. Dean Reisner reports a $10,000 gift from the Governor of Shansi, and that sixteen students will come next year from that distant province. The Cotton Mill Owners' Association of China has asked the department to conduct a cotton experiment station, pledging its support and sending $600 per year as a start. Small stations have been established in twenty-four centers in seven provinces. The China Flour Mill Owners' Association has in a similar way promised aid to the department. About one hundred kinds of Chinese and foreign wheat are being raised on trial and similar work is being done with rice and corn. About one hundred varieties of fruit are being experimented with, the best of which are being propagated for distribution. The International Committee for the Improvement of Sericulture (silk culture) in China has appropriated $2,000 per year to the mulberry nursery and given $1,080 additional in aid of the work. Silkworm eggs in 240 lots were secured. Fifty-one of the best strains representing three pure races and three hybrids were selected for breeding. Careful records are kept of size and weight of cocoons and strength of fiber. In the nursery there are 700,000 seedlings of native and foreign trees. Two thousand dollars' worth were sold this year. Tree seeds are collected and sold at cost with directions for culture to encourage tree planting, and thirty-four nurseries were thus supplied. This nursery and experimental work is self-supporting. The Shanghai Anti-Adulteration Association and the Cotton Mill Owners' Association have jointly promised $4,000 per year for three years in support of Mr. John B. Griffing, a graduate of Drake University and member of our church, who was secured by the University through Walter T. Swingle of the Department of Agriculture in Washington.

In the Philippines nurses are being trained. In addition to their professional studies they spend the first year in the study of the life of Christ; in the second year they study The Acts, and in the third year outlines of the Old Testament. In the post-graduate year they are permitted to give two months to the study of contagious diseases in the government hospital in Manila. No work, it is said, is filling a more pressing need than the training of these nurses.

In the Christian Training School in Laoag, Miss Adamson and Miss Eberle give courses in English and in Ilocano. In addition to the academic studies, the Bible, music, Sunday school methods, caring for their rooms, athletics, and games are taught. On Saturday afternoons the pupils go out two and two and conduct Sunday school classes throughout the city and in the surrounding barrios. The girls live in dormitories that are sanitary, comfortable homes in which they are protected from the temptations and immoral conditions all too prevalent elsewhere.

In Tibet, Mrs. Ogden has a class in singing in which the pupils learn the notes as well as the words. Mrs. Ogden teaches drawing, arithmetic and English. She has a class of large boys studying Old Testament and New Testament stories. She teaches the pupils to sew and to mend their own clothes.

In the industrial departments the pupils are taught sewing, knitting, soap making, shoe making, carpentry, gardening, agriculture and other subjects. In Tibet the mission has opened a rug factory. This is an evangelistic and not a commercial enterprise. Orphan children and women who have no means of making a livelihood are employed and taught to work with their hands. In a little time they become so skillful that they are able to earn enough to provide themselves with food and clothing and shelter. Even the blind are given a chance to work. They can wash the wool or tear it apart and prepare it for the carders. As a form of charity more people can be helped by a small sum of money in this way than in any other known to the missionaries.

C. E. Robinson of Osaka, Japan, teaches a Bible class in the home of a Japanese teacher. Recently he has been teaching eight hours a week in the Osaka Higher Commercial School. In this way he makes the acquaintance of three hundred young men whom he hopes to influence for Christ. In Drake Bible College, Tokyo, there is a weekly Bible class in Japanese and daily chapel exercises. There is another Bible class in English. P. A. Davey teaches a weekly Bible class in the Colonization University and one in the Higher Normal School. The missionaries teach regularly in the three largest Middle schools in Tokyo and occasionally in other schools, and thus come into contact with hundreds of the most promising young men in the district. One Bible class in Japan has enrolled a grammar school teacher, teachers and students from the Middle, Technical, Mining, and Normal schools, soldiers, policemen, an engineer of the department of the interior, employes of the post office, the railroad and forestry departments. The way America is influencing the world today has made them glad to study the word of God as the source of the power of the English-speaking peoples. Frank Garrett gives courses in the Gospels in the Government High School in Nantungchow, China.

The need of better qualified teachers and evangelists is realized and efforts are put forth to supply that need. Training schools are at work in Africa, India, Japan, China, and the Philippines. The Long Memorial School in Bolenge, Africa, enrolled fifty-four students. Drake Bible College, Tokyo, Japan, has forty graduates; half of these are either in the ministry or are making further preparation for their life work in the universities and seminaries of America. Some of them have gone into other callings because of the comparatively small salaries of Christian workers and the high cost of living. The teaching staff in the Jubbulpore Bible College, India, consists of O. J. Grainger, Fay E. Livengood, W. C. MacDougall and W. B. Alexander. The Bible College conducts a summer school for the benefit of the Indian workers. Each morning there are lectures by members of the staff and by eminent men connected with other missions. The afternoon is devoted to discussion of the problems that come up in the work of the Indian workers and that confront the Indian church.

Meetings for mothers are held in many stations. The missionaries invite the mothers of the children in their schools to visit them in their homes. After a pleasant social hour there is a Bible lesson, and that is followed usually by a talk on cooking or on the care of children and the home. The women are the main supporters of the non-Christian faiths; they must be reached with the gospel before the nation can be Christianized.

Neighbors show a friendly interest in the work that is being done. In one place a physician gives much service free of charge, "because," he says, "the school is trying to help the poor children, and I want to do my part." Others have given money for swings and for other purposes. One loving heart sets other loving hearts on fire.

Children and grown people are gathered into Sunday schools and are taught concern-

ing the life that now is and concerning the life that is to come. No other recruiting agency is comparable to this. The equipment may be of the simplest kind, but the good seed finds the good soil and bears fruit, some thirty, some sixty, some a hundred, and some ten thousandfold. The gospel is read into and sung into the souls of the pupils. All who attend may not become Christians, but they can never be quite the same as those who never heard the word of truth, the gospel of salvation. Bible classes for men and women are taught. The members are free to discuss their problems and to compare the truths presented with the things taught in their own faiths. The missionaries report that many are eager to know the truth, and take pleasure and pride in being able to answer the questions of the teacher. The members of the Society of Christian Endeavor gain knowledge and experience and are better qualified to live the Christian life and to promote the interests of the Kingdom than otherwise they could be.

Medical

The missionaries cared for the sick and dying. They treated all manner of diseases from leprosy and bubonic plague to warts and corns. The influenza visited every field and was the most terrible scourge known to mankind. In India six millions died from its effects. In Africa five hundred Christians died. Some of the most eminent of the evangelists and teachers fell before it. Several of the missionaries were attacked and suffered greatly, but there were no deaths among them. The influenza was followed in some places by pneumonia, in others by smallpox, in others still by an epidemic of arthritis. The missionaries did all in their power to save life and to relieve pain. The medical men and women were busy day and night. In one day, Dr. Drummond treated 260 patients and made thirty-six calls at the homes of the sick. The others prepared suitable food for the sick and assisted in disposing of the dead. The people noticed that there were fewer deaths among the Christians than among the non-Christians, and that those who received medical aid in the hospital or in their homes, as a rule, recovered. The self-sacrificing labors of the missionaries made a profound impression and won golden opinions from the community.

Dr. Shelton was invited to Chambdo, Tibet, by the British Consul and the Galon Lama, and asked to care for the wounded soldiers. After caring for all who needed his services, at the suggestion of the Galon Lama, he wrote to the Dalai Lama for permission to visit Lhasa and open a medical work there. The Dalai Lama said that if there was nothing in the treaties to prevent he would place no obstacles in his way. In the Philippines, patients have gone three hundred miles for treatment. The Frank Dunn Memorial Hospital is the only institution of the kind in a territory three hundred miles square. When Dr. Hagman was leaving for home on furlough, Chang Chien and his brother authorized him to purchase an X-ray machine at their expense for the C. C. Chapman Hospital in Nantungchow, China.

Buildings

Buildings were erected in several fields, Because of the high cost of material and labor, fewer buildings than usual were provided. But in some places additional buildings were absolutely necessary. In Africa some houses were built for the workmen and for the evangelists. The wing of the Dr. William Bailey Hospital in Bolenge was finished. This gives a dispensary, a storeroom and office, and a reception room for white patients. In connection with the Girls' School in Nanking, China, a building containing dining rooms, a kitchen, bath rooms and laundry was erected. The Model Home, a gift of Miss Lyon, was built for the purpose of teaching ideal housekeeping. A chapel was built at Nantungchow and paid for by the Chinese. At the dedication, Chang Chien spoke words of appreciation and encouragement. Improvements costing more than two thousand dollars were made on the Mary Jane Chiles Hospital in Manila. In addition four rooms were added upstairs, and a private office for the physician in charge, and an enlarged drug room downstairs. Land was bought near the hospital, and a chapel and a home for the missionary built at a cost of more than twenty thousand dollars.

A number of chapels have been built by the Filipinos. Many of the congregations have been satisfied to worship in little bamboo and nipa chapels, with no floor but the earth. In the rainy season this floor became damp and sometimes so soft underfoot, or even flooded, that for weeks no services could be held. It was well that the believers were willing to meet in these humble chapels at first, but it is most encouraging that as their chapels are becoming dilapidated and unsightly the brethren are making plans to

Street Scene in India Showing Sacred Cow and Pigeons

erect chapels of hard materials with good floors, usually of cement. The very struggles through which the brethren must pass in building a chapel deepen their faith, bind them together as a brotherhood, and, in the completion of the building, give them a sense of having done a good work and won a victory, and embolden them to undertake greater tasks.

In Africa the missionaries and the workmen went into the forest and with axe and pitsaw prepared the lumber needed. They went to the bank, dug and puddled the clay, and molded brick. Then they built kilns and burned the brick they had molded. In the workshops young men were given tools and taught to use them. They made the doors and windows and all the other woodwork. The knowledge and skill thus gained added to their economic value and added to their self-respect also. In the forest and in the shops the gospel was preached daily.

Press

The missionaries made good use of the press. Weekly, monthly and quarterly papers were printed. These contain general news, church news, Sunday school and Christian Endeavor topics and comments. Books and tracts were printed. The missionaries have found the printed page a most valuable auxiliary. Men and women who would not think of entering a chapel and listening to a sermon will buy a tract or a Gospel or a book and read it in the quiet and retirement of their own homes and ponder its contents. Many have been led to faith in Christ in this way.

Social Service

In addition to their other duties the missionaries gave attention to the matter of community betterment. They held hundreds of meetings for mothers in which they gave suggestions as to cooking, the care of children and the home. They taught them the first principles of hygiene and sanitation. In time of famine they did what they could to assist the government in providing seed grain for the farmers and in caring for their animals. They gave others work, and thus enabled them to maintain themselves and their families. They loaned small sums of money to those who were in desperate need and at a low rate of interest, and thus saved them from being forced into the beggar class. They opened reading rooms and social rooms, and taught innocent games to those who attended. They gave advice and assistance to men who were being oppressed by the money-lender. They held temperance meetings and advocated and promoted personal purity. They introduced fruits and vegetables and thus enriched the food of the people. They raised money for the poor, organized a fire relief corps, managed lecture courses, and engaged in many other good works for the benefit of the people among whom they lived and labored. Their one ambition was to bring in the Kingdom of God, when His will shall be done on earth even as it is done in heaven.

The United Budget

The Foreign Society from the beginning has been deeply interested in the United Budget for all the work. The new plan has blessed our whole missionary cause and helped to bring to a dignified recognition many interests which have never had anything like a square deal from the churches.

The United Budget for 1919-20 is set at $3,001,585 for all the interests, including education and state missions. Of this the Foreign Society's share is to be $683,802. This is not to include annuities, bequests or receipts from the foreign fields. This is a very modest increase, far too modest for the needs of the work. The Foreign Society, with its strategic centers in Africa, Japan, China, Philippines, Tibet and India needs one million dollars from the regular budget sources of church, Sunday school, Christian Endeavor and individual gift offerings. The work demands this if we are really to take advantage of the wonderful opportunities facing the workers in mission fields.

The Interchurch World Movement

This great forward movement of the evangelical communions of North America is a fellowship in promotional and educational plans for the advancement of the work all along the line. It does not propose to disturb in the least the administering of its own work by any church body. It is unity of action in those things which can be done together. Practically all the mission boards of North America have become deeply interested in this great movement.

A survey of all the fields at home and abroad is being carried on now. That will be followed by a great educational campaign across the country and following that will be a financial drive for a worthy budget to meet the needs disclosed by the survey. One of the very important items of the movement's program is a life recruit survey and campaign to enlist young people in the Christian ministry and the mission fields.

The Interchurch World Movement is the first great united campaign of the Protestant world and the results are bound to be of the most far-reaching nature.

The Need for More Missionaries

The need for a greatly increased force of workers at the front has never been so acute as at the present moment. The situation is without precedent.

1st. *The Missionary Force of the World has Been Greatly Depleted by the War.*

About one thousand two hundred German Protestant missionaries have either been deported from the fields where they have worked or have been in Germany during the war and thus are not available for service in the lands where they had toiled. A great number of British missionaries have gone into war service and many of these will not be able to return to their work. There have also been readjustments in the missionary forces of the American churches because of the war which have cut down the number of men and women available. There are probably two thousand less foreign missionaries at work now than before the war began.

2nd. *The Possible Number of Candidates for the Mission Fields has Been Greatly Reduced Because of the War.*

Great Britain, before the war, was providing about one-half of the new recruits for foreign mission fields. Such a program is impossible for her now. About 40,000 British students either lost their lives or were physically incapacitated during the war. Missionaries must largely come from the colleges. It will be impossible for Great Britain to furnish anything like her former quota of missionaries for at least ten years to come.

3rd. *The Student Supply in our Own Colleges has Been Temporarily Depleted.*

Nearly all the advanced students in our colleges were taken away from their courses by the war. This means that we have at least two years before us when qualified students for missionary service will be far less available than before.

4th. *The Conditions in the Non-Christian World Demand Far More Workers than Ever Before.*

At the time when the force of workers is most diminished conditions on the fields are more pressing than ever before. Every door is opened wide and all barriers seem to have been broken down. The missionaries in every land are calling for strong reinforcements.

5th. *Our Own Work Is in Great Need of Reinforcements.*

In many fields the force is but little increased over ten years ago as far as missionaries are concerned. The Foreign Society and the Woman's Board are calling urgently for no less than 160 new workers to go to the fields at the earliest possible moment. There are only about sixty of this number in direct graduate preparation for the fields, and of this number not over forty will be ready to sail in the fall of 1920.

In college, church and home there must be a return to the apostolic sense of service for Christ wherever the need is greatest.

Specific Needs for Missionaries in Different Fields

The Foreign Society is in great need of the following missionaries:

CHINA.

Evangelists—
- Man and wife for Chuchow ---------- 2
- Man and wife for Wuweichow (outstation of Wuhu) ---------- 2
- Man and wife for Luchowfu -------- 2

Educationalists—
- Man and wife for Nanking (Union Seminary) ---------- 2
- Single woman for Nanking (Girls' School) ---------- 1
- Man and wife for Luchowfu (Boys' Boarding School) ---------- 2
- Single woman for Chuchow (Girls' School) ---------- 1
- Single woman for Wuhu ---------- 1

Physicians—
- Man and wife for Nanking (University of Nanking Hospital) ---------- 2

Nurses—
- Trained nurse (young woman) for the hospital at Luchowfu ---------- 1

Joint Station of C. W. B. M. and F. C. M. S.

Evangelists—
- Man and wife for Nantungchow------ 2

Educationalists—
- Two single women for Nantungchow-- 2
- Man and wife for Nantungchow (practical chemist) ---------- 2

Physicians—
- Man and wife for Nantungchow (hospital) ---------- 2

Nurses—
- Trained nurse for Nantungchow------ 1

Total for China ----------25

INDIA.

Evangelists—

Two men and wives; one of the couples to strengthen an existing station, the other to open new work ---------- 4

Two single women ---------- 2

Educationalists—

Man and wife for Bible college or high school at Jubbulpore ---------- 2

Two single women ---------- 2

Printers—

Man and wife, a publisher for the mission press at Jubbulpore ---------- 2

Agriculturists—

Man and wife to direct Orphanage Farm at Damoh ---------- 2

Total for India ---------- 14

TIBET.

Evangelists—

Two men and wives for new station at Chambdo ---------- 4

Physicians—

One man and wife for new station at Chambdo ---------- 2

Total for Tibet ---------- 6

JAPAN.

Evangelists—

One man and wife for Tokyo ---------- 2

Man and wife for Akita ---------- 2

Man and wife for Fukushima ---------- 2

Two men and wives for new station at Tsuruoka ---------- 4

Evangelists and Kindergartners—

Three single women ---------- 3

Total for Japan ---------- 13

PHILIPPINES.

Evangelists—

Man and wife for work in the Northern Ilocano field ---------- 2

Physicians—

Man and wife for Vigan (hospital) --- 2

Man and wife for Manila (hospital) -- 2

Total for Philippines ---------- 6

Joint Mission of F. C. M. S. and C. W. B. M.

AFRICA.

Evangelists—

Four men and wives; two couples for existing stations, and two for occupying new territory ---------- 8

Two single women for evangelistic and school work ---------- 2

Physicians—

Three men and wives; one couple for an established station, two couples for new stations ---------- 6

Nurses—

Three trained nurses (young women) for hospitals ---------- 3

Total for Congo ---------- 19

Total immediate needs ---------- 83

Need of Increase in Receipts

Although the Foreign Society has had the greatest gain in its history during the year, yet the need for increased receipts was never so great. This is due to several things:

1st. *The Increased Cost of Operating Missionary Work.*

Every part of foreign missionary service has increased in cost. Living expenses on the fields have gone up quite as definitely as in the homeland so that it has been necessary to raise the salaries of both missionaries and native workers materially. Cost of transport has increased about 60 per cent and the same is true of all building materials. The prices of medicines and drugs have more than doubled and in every way the expense has increased. Besides this, exchange is in such condition in China that the work there costs the Society from this standpoint alone about twice as much as formerly.

It would be entirely within the facts to say that $750,000 now will do no more work on the fields than $500,000 accomplished before the war began. Since the receipts were $464,149 in 1914, the year the war began, one can see how little we have really advanced in our foreign work when it comes to the power of money to do things. We are almost at a standstill when compared with 1914, because of the great increase in expenditures.

2nd. *The Growth of the Work.*

The very momentum of the work itself has carried us far beyond our receipts. Everything in the way of equipment and upkeep of the work has been outgrown everywhere. The price of success in the work is necessary enlargement. To keep pace with the training of native workers, the opening of the new schools and institutions which have been built and the reasonable increase of a successful work makes great new demands financially.

3rd. *Our Strategic Locations.*

The Foreign Society has gone to the very heart of the great mission fields. In Africa, China, Japan, India, Tibet and Philippines, because of our strategic locations with the enormous native populations for which we are responsible, we have great need of increased funds to handle the work properly.

4th. *The Hour of Opportunity.*

No one can phrase the new opportunities which face the work since the war. The whole world is mobile and changing. The nations are no longer unacquainted with each other. Doors are wide open to all classes in all lands. The faith in the old religions is crumbling and races are going adrift. It is a fair field and no favor for Christianity. We must enter into the new possibilities now or the future is lost. We have prayed for an opening. Now that all is open we must do the work or the chance may slip forever.

Increasing the Missionary Salaries

Missionaries have never really had a salary, but rather a living allowance. The plan has been to try to discover the living cost in various fields and grant the missionary a possible support. Prices have been rising in non-Christian lands for years and missionaries' allowances have in no wise kept pace with the advance. War times have brought on simply intolerable conditions. The whole question of missionary salaries has been carefully studied and the following schedule adopted. These allowances, as is true of many salaries in the homeland, in no wise meet the real needs, but it seemed to be all that was possible at present:

Missionaries' Salaries

	Single	Married
Africa	$850	$1,500
Tibet	850	1,500
Japan	850	1,500
Philippines	850	1,500
India	750	1,400
China	750	1,400

While home on furlough, for all missionaries, single, $850; married $1,500.

Allowances for Missionaries' Children

	Per yr.
1 to 5 years old, inclusive	$100
6 to 9 years old, inclusive	150
10 to 16 years old, inclusive	200
17 to 18 years old, inclusive	250
19 to 21 years old, inclusive (if in school)	250

The variations in salary are due to differences in prices and other conditions on fields.

Summary of Treasurer's Report

RECEIPTS

Cash on hand October 1, 1918	$64,916.83
Receipts of the year	757,216.14
Loans returned	76,833.94
Sale of real estate	26,300.00
Borrowed on our notes	51,500.00
Deposits	8,719.10
Study course supplies and books	1,995.57
From Christian Woman's Board of Missions (united work)	39,452.03
	$1,026,933.61

DISBURSEMENTS

Cost of Missions:	
Japan	$75,721.28
China	230,866.42
Tibet	32,071.60
India	79,202.40
Africa	82,017.61
Philippine Islands	118,856.14
Cuba	1,167.03
Hawaii (special)	250.00
England	1,462.50
Denmark and Sweden	1,125.00
Total	$622,739.98
Educational and Miscellaneous	$66,951.10
Administration	45,519.90
Grand total	$735,210.98
Loans and investments	$157,953.92
Payments of our notes	52,500.00
Interest on our notes	1,638.66
Interest on Annuity Bonds	17,462.11
Return of deposits	8,757.69
Study course supplies and books	1,825.48
Miscellaneous	243.76
Cash on hand Sept. 30, 1919	51,341.01
	$1,026,933.61

Annual Report Christian Woman's Board of Missions

All work in church, in day schools and Sunday schools, in hospital, in social service, in the homes of the people has for its objective making known the life and principles of Christ, hence it is evangelistic. But using the word evangelistic in the commonly accepted way we give the following facts: We have supported or assisted, during the year, 114 churches, 295 Bible schools. The gladdest word that ever comes is that which tells of the surrender of human life to the guidance of Christ. There are reported from our fields 2,353 baptisms, and the missionaries are encouraged to believe that the lives of the people among whom they work, professing Christians and those who have not yet made profession, are being uplifted. There has been a marked effort on all the fields to lead the people to a sense of responsibility for Christian stewardship. Many Christians are tithers. In one of the stations in Africa where the Christians are tithers, because they felt the need of more evangelists to answer the appeals of those who wanted the message they gave to the extent of eighteen per cent of their income. One of our churches in Porto Rico reports an average giving of $4.88 per member. A number of stations on the foreign field are now supporting outstations. "Their deep poverty abounded unto the riches of their liberality."

We have conducted, the past year, four schools for the colored people, and have made plans for a fifth. They have had an attendance of 594. We have had three schools for the mountain people with 1,087 pupils. We have had night schools, kindergartens, and classes of various kinds in our city missions, which have reached about six hundred and sixty. Our teachers in four state universities have been privileged to work among and to teach the Bible to 1,579 university students. The College of Missions at Indianapolis, Indiana, had, last year, forty-seven candidates for the foreign fields in attendance, and forty-one special students. When we realize that one-half the people in the world cannot yet read or write it is encouraging to know that our Board conducts 235 schools on foreign fields, with 7,687 pupils. Three of these are in cooperation with other boards and a number of them are in cooperation with the Foreign Society.

The medical work of the year, because of the influenza scourge, has been carried on, to larger or smaller extent, by many missionaries besides the regular doctors. Many treatments are not tabulated, but, during the year, 99,866 treatments have been reported. In India, Africa, Mexico and China there is constant pleading for more doctors and nurses.

In Portland, in San Francisco, in Los Angeles and in San Antonio, the work has been conducted along all lines, but its social features have been especially outstanding. The social work among colored people in Indianapolis has been much enlarged this year by our new plant and by additional workers. In all of these institutions the kindergarten has had a wide influence, not only among the little ones who come to it, but in the homes of the people.

On our foreign fields many phases of the work are social. The missionaries who give their time to visiting in the homes render a varied service. They teach the women to read, they tell them how to care for their children and for the sick, teach them sanitation, read the Bible and sing with them. The home at Kulpahar, India, is making a remarkable record in bringing the women who are cared for to a self-supporting basis. The industrial work in this home is self-supporting. Last year they reported a surplus of income which is enabling them to build five rooms so that more women can be accommodated. At Rath, India, a reading room has been started this past year, with other social features combined. In Bayamon, Porto Rico, the missionaries have supplied a reading room, with helpful literature. Read the fuller reports from the mission fields, to find what the missionaries are really doing in this line.

A growing work needs constantly new and larger equipment. For lack of this in many places power has been lacking, and opportunities have been lost. The gifts of our people the past year have enabled us to meet some needs, and growing faith in our people has led us to still further advancement. Our colored congregation in Washington, D. C., has for years been pleading for a new church building. This year we have secured a lot at a cost of about fifteen thousand dollars, on which we hope, the coming year, to erect a modest church building. Fourteen miles out from Louisville we have purchased what is called the "Big Oaks Farm" at a cost of more than twenty-two thousand dollars. Here we are to establish a strong Negro school, especially for the states of Tennessee and Kentucky and the North. We mean, in this school, to emphasize the training for the ministry. Our colored brethren are rising in a wonderful way to help meet the financial demands growing out of these two advance movements. For our Flanner House, in Indianapolis this past year, we have purchased a new plant for social work among our colored people, at a cost of about thirty thousand dollars. In Los Angeles we have had to enlarge the kindergarten department. At Hazel Green we have built a dormitory for our girls and teachers at an expense of about twenty thousand dollars. Pearre Hall is now in process of repairing at a cost of from three to five thousand dollars. After a long delay, to meet the necessities of our Bible Chair at Ann Arbor, Michigan, we have decided that we must go forward. The basement of the new $40,000 building is already ordered.

To meet the growing demands of the College of Missions we have purchased and equipped, the past year, two dwelling houses at an expense of $18,000.

On our foreign fields the missionaries are meeting as best they can the constant need for houses for native helpers to live in, for industrial buildings, and many stations are preparing lumber and making bricks for new structures. In India the largest building enterprises have been at the Burgess Memorial School for Girls in Bilaspur, and at the sanatorium for tubercular patients at Pendra Road. The needs in these two institutions have not yet been nearly met, for both offer immense opportunities of service and upbuilding for India.

In China we have rejoiced in the completion and dedication of the Mr. and Mrs. Josiah Coe Memorial Girls' School at Luchowfu, and two new homes in Nantungchow.

In Mexico we have sold one school building, one dwelling house, one institute building and one vacant lot. We have secured at San Luis Potosi, in Central Mexico, two school buildings and one church building. We are, at this time, negotiating for the purchase of one large school plant and a church building in Aguascalientes, and a second church building in San Luis Potosi. It is a matter of regret to give up buildings we have erected for missionary work, but one of our ministers recently said, in a letter to us: "The churches have not furnished you finance to go into all the world, therefore you must choose at *any* time the fields where you can get the best results for the money entrusted to you. Such policy is one of expansion not curtailment. The Mexican situation offers an occasion to apply these excellent principles. In working out the methods you must not be diverted from the largest objective by individual incidents however unfortunate they may be at local points. You *can't refuse the largest task.* You *dare not.*"

South America is a comparatively new field to us. The past year we have purchased a fine lot in Buenos Aires for building up our Colegiales mission. The cost was $10,500. In Asuncion, Paraguay, our approach is to be educational. Our church and evangelism are to grow naturally and necessarily as the fruitage of our educational work. If we are to do what is expected of us in this republic we are compelled to lay hold of property for our school. A cable a few weeks ago told us that the site had been chosen, at a cost of $36,000. We felt compelled to make the purchase.

Immediate Needs

The overdraft in our general fund came through necessity laid upon us to do certain things which could not be delayed. Two years ago we declared our purpose to evangelize Paraguay and three provinces of Argentina. Our missionaries have been waiting opportunities for securing property. A cable message twice during these last months of the year has announced an opportunity which we dared not miss, even though money had to be borrowed. Large things were at stake. First it was for a piece of property in Buenos Aires at $10,500, and second for two city blocks for our new school in Asuncion, Paraguay, at a cost of $36,000. On each of these properties, the coming year, we ought to put up buildings; on the former a church and a home for missionaries; on the latter, the first of the three necessary buildings for a well-equipped school. The lot for the church in Washington, D. C., and the "Big Oaks Farm" for that long promised school for Tennessee and Kentucky, seemed to be necessities. The growing number of students at the College of Missions had to be cared for. We could not rent, so it seemed necessary to buy. Certainly these things, so much needed, will challenge gifts from our people.

The Bible Chair work at Ann Arbor has for years crowded the small building on our beautiful lot opposite the large university building. Dr. Iden's faith in the work there

has led him to give one-fourth of the $40,000 necessary for the new building. The basement has been ordered and the building should be ready for the opening of school in the fall of 1920.

If friends could visit our mountain school in Tennessee, where more than five hundred students attend, if they could see the "University," formerly a barn, where more than a hundred primary children are cared for, and the crowded condition of the main school building, and could realize that we have no dormitory for boys, surely the needs would be met, even at a cost of $50,000 for a school building and $25,000 for a dormitory.

The Southern Christian Institute, our largest industrial school, needs a main school building.

Our hospitals in India are so inadequate for the needs that discouragement threatens the few fine doctors who work in them. This coming year should supply enlargement for the Bilaspur Hospital to the extent of $25,000. The opportunity for a large service is right there and should be used. The hospital at Pendra Road must have a new ward this year. The Burgess Memorial Fund is $5,000 short of the amount demanded by that school opportunity at Bilaspur. Jhansi needs $6,000 for a school.

The church building and the school building, for which we are negotiating in Aguascalientes, to house our orphanage and our school, with necessary repairs and adjustments, will cost about $17,000, and the second church building in San Luis Potosi, with repairs, will cost about $7,000. An agricultural school is in our plans for Central Mexico. If this could come during the ensuing year it would be a great achievement.

Our one-half of the sawmill for Africa will cost $5,000, and for the new stations our part will be $20,000.

Ginling College, the union institution which is inspiring the womanhood of the Yangtze valley, is demanding of each cooperating board $7,500 for larger equipment, and the new girls' school for Nantungchow will call for as much from us.

Life Needs

As at all times the greatest demand is for consecrated life. The urgent needs on the foreign fields for which our Woman's Board is responsible call for ninety missionaries. Who will go for Him and whom will He send? The missionaries on the fields rejoice at the surveys in process of making for they believe that in this way the real needs of every field will be brought to view and that people with the Lord's silver and gold in their hands will give in relation to the needs, as in the past they have not done. They believe, too, that young people who have lives to invest will put them where they are most needed.

Statistical

Countries in which work is conducted	10
States in homeland where work is conducted	30
Missionaries on foreign fields	111
Missionaries and workers on home fields sustained or assisted	863
Medical treatments on foreign fields	99,866
Schools on all fields	284
Pupils in schools and classes	11,460
Baptisms on all fields	2,353

Comparative Statement for Year

	1918	1919	Gain
Churches	$29,297.55	$50,567.20	$21,269.65
Missionary Societies and Circles	272,357.38	313,950.77	41,593.39
Children's Organizations	16,979.40	18,924.06	1,944.66
Bequests	8,191.00	16,525.14	8,334.14
Individual Gifts	47,252.50	58,129.40	10,876.90
Interest	18,362.74	20,276.86	1,914.12
Tidings Subscriptions and Literature	38,023.09	22,370.09	15,653.00*
Mission Fields and Institutions	17,197.04	21,908.79	4,711.75
Men and Millions Movement	101,565.19	72,119.75	29,445.44*
Sale of Property	1,152.28	1,739.16	586.88
Raised and Disbursed on Field	43,939.20	73,602.86	29,663.66
World Call Receipts	———	11,634.72	11,634.72
Miscellaneous	12,408.00	10,202.13	2,205.87*
	$606,725.37	$691,950.93	$85,225.56

* Loss.

The loss in literature receipts is due to discontinuance of the *Missionary Tidings* subscriptions. A loss in Men and Millions Movement receipts was expected.

Financial Report of the Christian Womans' Board of Missions for the Year 1918-19

From Woman's Missionary Societies and Young Woman's Missionary Circles:		
Regular Monthly Offerings		$129,452.95
Offerings for Special Work		184,387.36
From Children's Organizations:		
For Builders' Fund	$14,300.26	
For Orphanages	4,623.70	
		18,923.96
From Churches		50,567.20
From Individuals		58,029.40
From Men and Millions Movement		72,219.75
From Bequests		16,525.14
From Interest on Endowments and Memorial Funds		8,994.23
From Interest on Securities and Other Deposits		11,282.63
From Rents		5,023.91
From Literature Sales and Subscriptions:		
Missionary Tidings	$9,019.86	
King's Builders	2,175.39	
Joint Committee Literature	368.48	
Literature and Supplies	10,806.66	
		22,370.39
From Field Collections		569.76
From Development Funds:		
For General Development	$4,047.97	
For Expense	595.75	
For Gift to General Fund	75.00	
		4,718.72
From Institutions:		
Chinese Mission, Portland		54.00
Chinese Mission, San Francisco		26.40
Japanese Institute, Los Angeles		70.72
Beckley School		39.75
Livingston School		6,821.19
Hazel Green School		1,046.86
Morehead School		1,925.00
College of Missions		9,259.60
From Mission Fields:		
India—Individual Gifts	$102.50	
Mission Receipts	24.43	
		126.93
China—Individual Gifts		38.00
Jamaica—Mission Receipts		2,129.13
Porto Rico—Mission Receipts		109.80
Mexico—Mission Receipts		12.55
Africa—Individual Gifts		10.00
New Zealand		98.86
Sales of Property		1,739.16
Raised and Disbursed on Field:		
Africa		2,998.63
Canada		453.83
China		3,002.96
India		10,000.00
Jamaica		2,575.02
Mexico		2,975.70

New Zealand	$2,093.00
Porto Rico	1,646.33
South America	7,000.00
Flanner House	5,945.98
Oriental Missions	2,111.75
Negro Schools	32,939.66
Receipts from World Call	11,634.72
Actual Receipts	$691,950.93

Report of the Treasurer

Balance on hand October 1, 1918		$72,400.20
Receipts.		
Total receipts for the year		$861,832.94
Total, including balance		934,233.14
Total disbursements for the year		908,811.34
Balance		$25,421.80
Disbursements.		
Foreign Work	$291,698.48	
Work in the United States	295,053.89	
Administration	13,383.76	
Promotional Work	74,616.24	
Financial	196,917.93	
Men and Millions Movement	13,299.96	
Miscellaneous	23,841.08	
		$908,811.34
Fund Statement.		
Invested Funds:		
Annuity	$135,800.00	
Bible Chair Funds	97,821.00	
College of Missions Endowment and Scholarships	82,350.00	
Memorial Funds	54,850.00	
Centennial	30,250.00	
		$401,071.00
Fund Balances.		
Builders' Fund	$1,326.44	
College of Missions Endowment and Scholarships	22,521.72	
J. B. Carey Bible Lectureship Interest	34.83	
Memorial Funds	12,469.64	
Named Funds	29,050.00	
Centennial	4,599.57	
		$70,002.20
Bills Payable		45,000.00
		$115,002.20
Overdraft General Fund		89,580.40
Balance on Hand		$25,421.80
Assets.		
Balance	$25,421.80	
Real Estate Estin ated	996,000.00	
First Mortgages on Farm Lands	298,923.00	
Government Bonds	56,495.60	
Stocks and Bonds	11,990.00	
Negotiable Paper	32,758.33	
Total Resources		$1,421,588.73
Summary.		
Balance October 1, 1918	$72,400.20	
Actual Receipts	691,950.93	
Return Funds	66,382.01	
Borrowed Money	103,500.00	
Total, Including Balance		$934,233.14
Total Disbursements		908,811.34
Cash on Hand		$25,421.80
Overdraft		89,580.40
Fund Balance		$115,022.20

Mrs. Susanne Moffett,
Treasurer.

Report on Development of Home Base

The chief source of strength and support for the work of the Christian Woman's Board of Missions is found in the interest, activities, prayers and gifts of its great organized constituency. Reports of work done by auxiliary societies during the year are the best ever given. There has been marked increase along almost every line in every department of the work.

In presenting this, the forty-fifth annual report of the Christian Woman's Board of Missions, with the question and plans for united work of all the boards undetermined, it is desirable first to state that no radical changes in the work of local missionary societies is contemplated. The mission fields of the world are demanding greater investments of life and money than ever before. The effectiveness, therefore, of Home Base organizations and activities must be increased. Local missionary societies in greater strength and numbers will be needed as never before.

The following statements on the accomplishments of local societies, and on development activities, present not only the summaries of work done, but also our assets in organized strength for the greater work of the future.

Departmental Reports

Report on Work of Woman's Missionary Societies

The number of Woman's Missionary Societies reported for the year total 3,189, which is a net gain of 125.

Total membership reported, 103,924, which is a gain in membership of 6,930.

Offerings for the year from Woman's Missionary Societies total $298,486, a gain of $47,237.

To carry forward the objects of the local Missionary Society, "To cultivate a missionary spirit, to disseminate missionary intelligence, to encourage missionary effort in the church and to secure systematic contributions for missionary purposes," very definite and systematic plans are necessary.

The Division Plan, which divides responsibility, develops leadership, keeps in personal touch with every member of the society and every woman of the church, increases efficiency in enlistment of new members in systematic circulation of literature and in collection of offering, is being used by a large number of societies. Reports of increased efficiency through this plan of work are most gratifying.

The proportionate plan of monthly offerings was adopted at the Annual Convention of 1916. The 15 cents a month plan of giving has given place to a worthier program. Every woman is now asked to give according to her ability. No doubt the adoption of this plan has had much to do with the greatly increased gain in receipts from local societies.

Reports show that C. W. B. M. Day was observed in 1,751 churches. This is the only regular time each year when the great home and foreign missionary work being done by the Christian Woman's Board of Missions is presented to the whole church. Where this day is observed it is one of the most interesting and impressive occasions of the whole year.

The Easter Week of Prayer was observed in 1,623 churches.

The nine o'clock hour of prayer, which is observed by women in every section of the country has deepened the spiritual life of the local societies and advanced the cause of Christ in every land. Hundreds of women have definitely expressed a desire to be listed as members of the Prayer League and desire to have sent to them any special needs for united supplication. These, with many others, will be led day by day to offer with deeper meaning the prayer, "Lord, teach us to pray."

REPORT ON WORK OF YOUNG WOMAN'S MISSIONARY CIRCLES.

The Young Woman's Missionary Circles have just completed a year marked by gains made in the face of the vicissitudes of war, the epidemic and changes of leadership.

A fifteen months' program entitled, "A Pilgrimage," was prepared and has been widely and enthusiastically used. A "Handbook," leaflets on organization, proportionate monthly giving cards, and a financial budget stressed educational work for women and girls of all lands and $6,675 have been given to its support in the form of shares or parts of shares of $100 each. Seventeen Circles have given $100 each for mountain scholarships and one Circle has given a College of Missions scholarship of $300. Kentucky as a state, has given $3,751.97 for work in Paraguay; Indiana, $2,362.78 for Bilaspur; Missouri, $2,036 for China.

In 1918-19 there have been 755 Circles, 12,230 members, and $20,268.22 given in offerings. This is a gain of 27 Circles and $501.73, but a loss of 495 members. The large part of the 495 members lost this year to Circles have been in the number who have advanced into the older societies at the proper time according to general recommendations. There are 156 new Circles. There are reported 55 Circles on the Honor Roll; 213 assisting in observing C. W. B. M. Day; 181 assisting in observing the Easter Week of Prayer; $1,506.85 given to the state treasury; 6,342 churches without Circles in states and provinces where the Christian Woman's Board of Missions is well established.

In number of Circles, Kentucky leads with 110; Illinois, 76; Iowa, 71; Missouri, 66; Indiana, 65; Ohio, 49; Kansas, 45.

In members Kentucky has 2,245; Missouri, 1,500; Indiana, 1,200; Illinois, 1,040.

In gifts Kentucky gave $3,751.97; Indiana, $2,362.78; Missouri, $2,036.22; Iowa, $1,657.14; Illinois, $1,647.44; Ohio, $1,456.79.

In Honor Roll Circles Kentucky had 31, Ohio 9 and Washington 6.

In the attainment of aims Kentucky realized her goal in Circles and members, Tennessee in members, Illinois in Circles, South Dakota in members, Minnesota and North Dakota in Circles. No state reached its financial aim.

REPORT OF BOYS' AND GIRLS' WORK.

The boys and girls are rejoicing today with their older sisters and mothers and grandmothers over the closing of forty-five years of history of the Christian Woman's Board of Missions, for the children have had part in the organization from its beginning days.

Year by year in their Mission Boards, Junior and Intermediate Christian Endeavor Societies and Triangle Clubs they have been learning of the great mission fields of the world, where boys and girls do not have opportunities for physical, mental and moral development that come with Christian environment; they have been learning, too, to pray for missions and to give for the carrying of the gospel of Jesus to the dark places of the earth.

Many buildings on our mission fields tell of the generous giving of our boys and girls. Their special work for the past year was the giving of $2,500 for a missionary home in Africa, $2,500 toward the expense of running the mission steamer *Oregon* on the Congo, the paying of the allowances of our thirty-five junior missionaries, and the support of our orphans in India and Mexico.

This work was all accomplished with such a fine balance in the treasury that we decided to buy the building for the Day Nursery at the Flanner Settlement in Indianapolis for the colored babies, and the rebuilding of the kindergarten quarters in our Christian Institute in Los Angeles for the Japanese babies. This is a beautiful ministry for the children's gifts.

The work the past year suffered greatly from the influenza epidemic. The societies had just gone to work when they were compelled to close their meetings for a number of months. In spite of this handicap the report shows good work done.

We are happy in the lessons learned, and the gifts offered, for we have faith to believe that if we do our part in their Christian training they are going to grow in wisdom, and in stature, and in favor of God and man as they "give their lives, their service, their money to Jesus for others." From the report we give the following:

INTERESTING ITEMS FOR 1918-1919.

Number of Little Light Bearers	3,119
Number of Junior Societies	909
Number of Intermediate Societies	104
Number of Mission Bands	453
Number of Triangle Clubs	311
Number of Junior Congregations	111
Total number of organizations	1,888
Total number of members reported	29,024
Number of conversions reported	1,107

Amount of offerings from societies	$18,805.89
Total receipts from all sources	$21,673.98

Total number of The King's Builders	12,289
Number of Societies on the Honor Roll	233
Number Societies giving $100 or more	7
State giving largest amount above aim, Kansas	$848.74
State having largest number of subscriptions to *The King's Builders*, Indiana	1,361
State having largest amount of money, Kentucky	$2,405.74
State reporting largest number of members, Illinois	2,560
Number of Societies reaching aims	507
Society giving largest amount, Lynchburg, Va., Mission Band	$212.45
Society having largest number of members, Kenton, Ohio	119
Number of Contributing Societies	1,118
State having largest number of contributing societies, Kentucky	106
State having largest number of societies on Honor Roll, Virginia	28
State having largest number of Little Light Bearers, Texas	352

SOCIETIES GIVING $100 OR MORE

Lawrenceville, Ill., Junior Society	$180.43
Louisville, Ky., First Mission Band	186.00
Mt. Sterling, Ky., Mission Band	163.14
Edwards, Miss., Junior Society	110.50
Kenton, Ohio, Mission Band	167.46
Ashland, Va., Mission Band	175.25
Lynchburg, Va., Mission Band, Euclid Avenue	212.45

STATES REACHING THEIR AIMS.

Alabama, Arkansas, California North, Canada, Kansas, Maritime Provinces, Maryland, Massachusetts, New Mexico, North Dakota, Tennessee, Vermont, Virginia, Washington East, Washington West.

ORPHANAGE REPORT FOR YEAR 1918-1919.

Bilaspur Orphanage (girls)	70
Mahoba Orphanage (girls)	108
Damoh Orphanage (boys)	28
Kulpahar Home (babies)	44
Mexican Orphanage	27
	277

Honor Roll

Alabama—

Birmingham 1st Junior Society, Birmingham 57th Junior Society, Cullman 1st Junior Society, West Point (Ga.) 1st Mission aBnd.

Arizona—

Tucson Intermediate Society.

Arkansas—

Ft. Smith 1st Junior Society, Little Rock 1st Junior Society, Little Rock 1st Christian Children Mission Band, Mammoth Springs Junior Society, Pine Bluff 1st Intermediate No. 2, Russellville Junior Society.

California, North—

Fruitvale Junior Congregation, Sacramento 1st Junior Congregation, Turlock Junior Society.

California, South—

Covina Triangle Club, El Centro Junior Society, Whittier Junior Society.

Canada—

Manigotogan Mission Band, Saskatoon Mission Band.

Colorado—

Boulder Triangle Club, Denver Highland Junior Society, Manzanola Junior Society.

Florida—

Jacksonville 1st Mission Band, Jacksonville 1st Triangle Club, Kissimmee 1st Junior Society.

Georgia—

East Point Junior Society, Fitzgerald Central Junior Congregation.

Idaho—

Payette Junior Society.

Illinois—

Allendale Junior Society, Bethany Triangle Club, Carbondale Triangle Club, Centralia Junior Society, Christopher Junior Society, Clinton Mission Band, Clinton Junior Society, Decatur Triangle Club, East St. Louis Mission Band, Lawrenceville Junior Society, Lawrenceville Triangle Club, Lincoln Triangle Club, Pontiac Mission Band, Robinson 1st Junior Congregation, Rockford 1st Junior Society, Virden Junior Society, Virginia Junior Society.

Indiana—

Bloomfield Junior Society, Bloomington Triangle Club, Broad Ripple Triangle Club, Brownstown Junior Society, Center Oak Mission Band, Alaska Triangle Club, Elwood Junior Society, Ft. Wayne West Jefferson Junior Society, Greencastle Junior Society, Indianapolis 3rd Junior Society, Indianap-

olis Centenary Intermediate Society, Jasonville Junior Society, Logansport 9th Street Triangle Club, Martinsville Triangle Club, Mitchell 1st Junior Congregation, Newcastle Mission Band and Triangle Club, Noblesville 1st Mission Band, Indian Creek Mission Band, Salem Junior Society, Shelbyville 1st Junior Society, Terre Haute Central Triangle Club, Union City Junior Society, Winchester Junior Society.

Iowa—

Ames Triangle Club, Audubon Triangle Club, Bagley Mission Band, Cedar Rapids Junior Congregation, Centerville Triangle Club, Cherokee Lend a Hand Club, Delta Junior Congregation, Des Moines Highland Park Junior Society, Elliott Junior Congregation, Guthrie Center Junior Society, Knoxville Triangle Club, Milton Junior Society, Spencer Mission Band, Woodbine Triangle Club and Junior Society.

Kansas—

Belleville Junior Society, Bonner Springs Junior Congregation, Coldwater Mission Band, Columbus Junior Congregation, Dodge City Triangle Club, Fredonia Junior Society, Hiawatha Junior Congregation, Hutchinson Junior Congregation, Iola Junior Society, Langdon Junior Society, Larned Junior Congregation and Triangle Club, Medicine Lodge Junior Society, Parsons Triangle Club, Wichita West Side Junior Society.

Kentucky—

Bethel Mission Band, Campbellsville Mission Band, Clinton Junior Missionary Society, Covington Madison Avenue Triangle Club, Crab Orchard Junior Society, Crestwood Central Church Mission Band; Earlington Mission Band, Elizaville Junior Society, Eminence Mission Band, Hartford Mission Band, Hopkinsville Junior Mission Band, Lexington Central Junior Society, Lexington Maxwell Street Junior Society, Lexington Macedonia Mission Band, Louisville Edenside Mission Band, Mayfield Boys' K. B. Club, Girls' Triangle Club, Millersburg Mission Band and Little Light Bearers, Mt. Sterling Mission Band, New Castle Mission Band, Nicholasville Providence Church Mission Band, Paris Mission Band, Richmond Mission Band, Somerset Mission Band, Versailles Mission Band, Winchester Triangle Club.

Maritime Provinces—

Burtte Corner Mission Band, Danvers Mission Band, Lord's Cove Mission Band, Summerville Center Mission Band.

Maryland—

Baltimore Christian Temple Junior Society, Baltimore Harlem Avenue Junior Society, Hagerstown Junior Society, Martinsburg (W. Va.) Winchester Avenue Mission Band.

Massachusetts—

Worcester (Main Street) Junior Society.

Michigan—

Forest Hill Junior Society, North Shade Mission Band.

Mississippi—

Edwards Junior Society (S. C. I.), Greenville Mission Band, Hattiesburg Triangle Club, Port Gibson (Col.) Junior Society, Rome Mission Band.

Missouri—

Dexter Junior Society, Flat River Junior Society, Hannibal Triangle Club, Kirksville Junior Society, LaMonte Junior Society, Lees Summit Mission Band, Mexico Junior Society, Mexico Intermediate Society, Pleasant Hill Junior Society, St. Joseph Wyatt Park Junior Society, St. Louis Kingshighway Junior Society, Warrensburg Junior Society.

Nebraska—

Fremont Triangle Club.

New Mexico and West Texas—

El Paso (Tex.) Triangle Club, El Paso (Tex.) 1st Junior Society.

New York—

Brooklyn Ridgeway Triangle Club, Buffalo Englewood Junior Society, Eagle Mills Junior Society, New York 2nd Junior Society.

North Carolina—

Greenville Mission Band, Timothy Mission Band, Wheat Swamp Mission Band.

Ohio—

Ashland Mission Band, Bethesda Triangle Club, Canton Junior Society, Cleveland Euclid Avenue Triangle Club, Dayton Central Junior Society, East Liverpool Junior Society, East Palestine Mission Band, Findlay 1st Junior Society, Kenton Mission Band, Niles Triangle Club, Niles Austintown Mission Band, Niles Mission Band, Norwood Junior Society, Painesville Junior Society, Rushsylvania Junior Congregation, Warren 2nd Church Mission Band.

Oklahoma—

Anadarko Junior Society, El Reno Junior Society, Stroud Triangle Club, Tulsa Triangle Club.

Oregon—

Corvallis Mission Band, Jefferson Junior Society, Milton Junior Society, Portland (Woodlawn) Junior Society, Silverton Junior Congregation.

Pennsylvania—

Beaver Falls Junior Society, Berwick Junior Society, Canton Mission Band, New Castle Central Triangle Club, Washington Triangle Club.

South Carolina—

Ellenton Triangle Club.

South Dakota—

Watertown Mission Band.

Tennessee—

Clarksville Junior Society, Collierville Junior Society, Memphis McLemore Junior Congregation, Paris Junior Society, Rockwood Junior Society.

Texas—

Ballinger Junior Society, Beaumont Mission Band, Cleburne Mission Band, Houston South End Junior Society, Houston 1st Mission Band, Sabinal Triangle Club.

Virginia—

Ashland Mission Band, Independence Mission Band, Chilhowie Mission Band, Church Road Junior Society, Clifton Forge Mission Band, Covington Mission Band, Crewe Mission Band, Danieltown (New Hope) Junior Society, Danville Mission Band, Dunnsville (Rappahannock) Mission Band, Durmid (Fairview) Mission Band, East Leake (Forest Grove) Mission Band, East Radford Mission Band, Enon Mission Band, Gibson Mission Band, Louisa Mission Band, Luray Triangle Club, Lynchburg (Euclid Avenue) Mission Band, Lynchburg (1st) Mission Band, Pounding Mills Mission Band, Radford Mission Band, Roanoke (1st) Mission Band, Rice (Beulah) Mission Band, Richmond (3rd) Junior Society, Rochelle Triangle Club, Rochell Mission Band, Stephen City (Bartonville) Mission Band, Walnut Springs Junior Society, West Graham Mission Band.

Washington, East—

Spokane (Central) Mission Band, Wenatchee Junior Society.

Washington, West—

Chenalis Intermediate Society, Seattle (Greenwood) Junior Society.

Living Links

Individuals, organizations and churches providing salary for missionaries, or its equivalent for certain missionary stations or enterprises are designated as Living Link supporters. One hundred churches are providing support for individual missionaries, seventy additional churches provide Sustaining Links in support of certain stations, while fifty more are co-operating in support of missionaries and Sustaining Links under the Christian Woman's Board of Missions and the Foreign Christian Missionary Society jointly.

State and Provincial Reports

Activities—General and associate state secretaries, together with district secretaries and other field workers, have promoted interest and development of the work of local societies throughout the states and provinces through the following activities: Outlining plans and methods, stimulating activity on the part of local organizations, seeking gifts, encouraging auxiliary societies in the raising of apportionments and the attainment of aims, securing regular and accurate reports of local work, holding of efficiency institutes, missionary schools and conferences, arranging and assisting in state and district convention programs, cooperating in budget conference campaigns, organizing and fostering of new societies, and general development of interest in missionary work among churches and missionary societies through visitation, literature and correspondence. Few workers engaged in missionary service anywhere give themselves more untiringly and devotedly to to the task than do state and regional secretaries of the Christian Woman's Board of Missions.

REGIONAL WORK.

The regional plan of cooperation among small states is proving of very great advantage.

Seven groups of states are now cooperating under the regional plan as follows:

1. Pacific Northwest Region: States of Montana, Idaho south, Inland Empire, Washington west, and Oregon. Mrs. Louise Kelly, Regional Secretary.

2. Rocky Mountain Region: States of Colorado, Utah, Wyoming, New Mexico and Arizona. Mrs. Martha A. Baughman, Regional Secretary.

3. Central South Region: States of Texas, Arkansas and Louisiana. Mrs. Terry King, Regional Secretary.

4. Southeastern Region: States of Florida, Georgia and Tennessee. Mrs. C. N. Downey, Regional Secretary.

5. Central East Region: States of Virginia, Maryland, District of Columbia, Delaware, North Carolina and South Carolina. Miss Etta Nunn, Regional Secretary.

6. Northeastern Region: States of New England, New York and Pennsylvania. Mrs. Eda T. Moore, Regional Secretary.

7. Central North Region: States of Minnesota, North Dakota, South Dakota and Wisconsin. Miss Ada L. Forster, Regional Secretary.

In all team work activities, the cooperation of the Regional Secretary with state and district secretaries is invaluable. The regional plan of work makes possible the holding of institutes, rallies, missionary schools, conferences and extension campaigns that otherwise would not be possible in the small states.

About forty state, provincial and regional secretaries are employed on salary for full or part time in carrying forward the development work of the Board among the states and provinces. The work is made more effective by the assistance of a great group of non-salaried district and county secretaries.

The following points from statistical reports of the states and provinces should be noted.

Total number of local organizations:	
Woman's Missionary Societies	3,189
Young Woman's Missionary Circles	755
Boys' and Girls' Societies	1,888
Total enrolled membership in local societies:	
Woman's Missionary Societies	103,924
Young Woman's Missionary Circles	12,280
Boys' and Girls' Societies	29,024
Total subscriptions:	
World Call	79,731
King's Builders	12,289
Total amount from Woman's Missionary Societies	$293,572
Young Woman's Missionary Circles	20,268
Boys' and Girls' Societies	18,924
Total from all missionary societies	332,764
Total amount from churches	50,567
Total amount from churches and societies	383,331
From other sources:	
Individual gifts	$58,029
Men and Millions Movement	72,219
Bequests	16,525
Interest	20,277
Rents	5,023
Literature and subscriptions	22,370
Field collections	570
State development	4,719
Institutions	19,243
Mission fields	2,525
Sales of property	1,739
Raised and disbursed on field	73,743
World Call	11,635
Total actual receipts	$691,948

Aim for the year, $700,000.

With Ohio's Victory Gift, which could not be entered until after the convention, the $700,000 aim for the year doubtless would have been exceeded.

Five-Year Campaign

SLOGAN AND AIM, 1916-1921.

Information—Inspiration—Realization.

"Not by might, nor by power, but by my spirit, saith the Lord of Hosts."

FOR THE FIELDS.

One hundred new missionaries for foreign work.

One hundred new missionaries for home enterprises.

FOR THE HOME BASE.

General Aims for 1919-1920.

Organizations	7,900
Enrolled members	190,000
World Call	90,000
King's Builders	17,500
Offerings from organizations	610,100
Total offerings	$850,000

Departmental Aims for 1919-1920.

	W.M.S.	Y.W.M.C.	Bs.andGs.
Organizations	4,200	1,200	2,500
Members	135,000	20,000	35,000
Subscriptions	95,000	------	17,500
Offerings	$400,000	$35,000	$25,000

General Aims for 1920-1921.

Organizations	10,000
Enrolled members	250,000
World Call	100,000
King's Builders	25,000
Offerings	$1,000,000

Departmental Aims for 1920-1921.

	W.M.S.	Y.W.M.C.	Bs.andGs.
Organizations	4,500	1,500	4,000
Members	175,000	25,000	50,000
Subscriptions	100,000	------	25,000
Offerings	$500,000	$50,000	$30,000

Sixty-Ninth Annual Report of the American Christian Missionary Society

For the end of the terrible war; for deliverance from the scourge of influenza which swept the habitable globe; for the pact to bind the nations in a League of Peace; for the triumphs of our valiant lads, those who laid down their lives and the vast majority who have returned home clean and strong and true; for the heroic services of our chaplains, association workers and nurses; for the sacrifices of our women and the devotion of all those at home; for the dawn of a better day for all who are weary and heavy laden; for the strength and vision and cooperation of our churches; for the undanted courage and loyalty of our ministers; and for the unfailing triumphs of the gospel; we give humble, grateful and perpetual thanks to our Heavenly Father, through our Lord Jesus Christ, to whom be the glory forever.

The nations and the civilization of yesterday have been wrecked. Out of the ruins arises a new world. It cannot be like the old. It must be better. All humanity feels that it must be a better world. But how much better, and by what processes and according to what ideals? In the turmoil of a world staggered by its strife and dazzled by the too much light of its sudden liberties shall the blind lead the blind? Who can be the world's savior in this hour, who is its leader and commander? Is it not He, who, untouched by its gains and riches, unmoved by its success or triumphs and undismayed by its disasters, could say: "Be of good cheer, I have overcome the world." "I am the Way, the Truth and the Life?" And is it not for those in whom His spirit dwells, the disciples in His school of life, to determine by their devotion to Him and to His will, to what extent His ideals shall prevail in the new world order and how thoroughly He shall be this new world's Savior?

This is the challenge of the new day—the call to a more thorough-going discipleship. This the compelling responsibility—"Ye shall be my witnesses in America, England, France and Italy, in the new Germany, Austria and Turkey, in new-born Russia, Poland, Jugo-Slavia and Zecho-Slovakia, and unto the uttermost part of the earth."

In such an hour the call for consecrated, well-trained lives for service is imperative. And it is no less insistent for service in the home land than it is for service in distant fields. The growing cities of the Canadian northwest, founded and builded by pioneers of agriculture and of industry, plead and wait for men and women of heroic mold, missionaries of the church, to come and stay and build the Kingdom. Preachers looking for a change of fields will not do. We must have young men of missionary passion who will go to these fields for life service.

The problems of Christian Americanization for our immigrant neighbors are insoluble without trained American leadership. We cannot hope to depend upon immigrants who have learned a little English; their help is valuable, but the first need is for American leaders.

Service to rural churches must become a life calling. The few who have taken it so and who are equipped for the task are finding rewarding service. Only so can rural America be redeemed. Lives especially fitted for such tasks must be trained for service in industrial centers; in the lumber camps; among the miners; among American Indians and for the frontiers. Specialists in the field of religious education are in growing demand.

Evangelists of the New Testament type who can create and nurture congregations of believers and who can "set in order the things that are wanting" in the churches are needed. New England and the Maritime Provinces, the Dakotas and Wyoming, Wisconsin and Michigan, Florida and the south Atlantic states, Texas and New Mexico plead for such evangelists. City evangelists are wanted also, in the larger cities.

Home missionary service calls for the best young life of the Disciples of Christ.

Significant Features of the Year's Report—The Victory Year

Total receipts from churches (our greatest)	$95,792.54
Gain in receipts from churches (our greatest)	20,994.36
Total receipts from Bible schools (our greatest)	59,246.45

Gain in receipts from Bible schools	$5,595.72
Gain in receipts from C. E. societies	1,039.96
Gain in receipts from interest	6,631.83
Gain in receipts from bequests	2,897.72
Total gain in regular current receipts	31,425.65
Receipts from Men and Millions Movement	69,710.86
Thirteen annuity bonds issued	10,900.00
Total receipts from all sources (greatest ever)	302,412.95
Total gain from all sources	24,599.69

Eight new Living Link churches.

Last year we had the largest gain of any society and our greatest; $98,820.53 added to this year's further gain of $24,599.69, *we have a total gain since last convention of* $123,420.22.

Old goal $250,000 *exceeded past two years.*

Total receipts this year, $302,412.95; our budget for 1920, $379,903.28.

New goal for home missions—half million dollars.

Finally, *our debt gone and with a working balance, we move forward to the big tasks.*

Emergency Measures

Boston, Massachusetts. The church at Boston was about to be lost. Discouraged, the congregation was at the last extremity. In answer to a despairing appeal your Board proposed to take title to the church and parsonage for the purpose of disposing of the same at a favorable time; in cooperation with the New England Board to place a strong, young minister in charge; as soon as practicable to secure a new location, and to endeavor to save and reestablish the cause in that city. The necessary legal steps were taken. On February 15, 1919, Norman Brighton took charge. He has made a good start. Confidence is returning. Men of strength are giving their assistance to the church. Recently Mr. J. H. Mohorter, a former pastor, spent a week with the church and encouraged their faith.

Bridgeport, Connecticut. The church had given up. The building was closed. The Board of Church Extension was reluctant to sell the property to secure the remainder of its loan. A little group had kept the interest paid until recently. By similar methods your Board decided to try to save this church, well located and needed in that industrial center. N. D. Webber was sent there May 16, 1919. He reports a total resident membership of thirty some non-resident members who cannot attend, but who contribute. Some very helpful additions have been received. Confidence is being restored and the outlook is hopeful.

Duluth, Minnesota. Four years ago this church was ready to quit. Upon a most urgent appeal we secured funds to give some assistance. Progress was made; but recently war prices made it impossible to sustain a minister with the aid extended. Heroic measures were necessary. This year the appropriation was more than doubled. S. T. Willis took charge November 1, 1918. The church is reviving and planning to complete its building. The basement has been its home for years.

Vancouver, British Columbia. Here were two congregations and two buildings, both churches heavily mortgaged to the Board of Church Extension. They were pastorless and unable to continue. By personal arrangement of a representative of the Board the two congregations were induced to unite in calling Marcellus Ely. A suitable appropriation was made. The results were satisfactory. After one year of service the two congregations and the Society joined in increasing the salary to help meet the higher cost of living. The congregations are planning to sell one piece of property, move the other to a more central location and unite their forces.

Watertown, South Dakota. Was pastor-pastorless, rent with dissension, in debt, almost wrecked. Your Board sent in an evangelist to set things in order. The war came. No preachers were available at the salary which could be provided. Mrs. Arthur D. George was put in charge with a modest appropriation, upon condition that the church pay $500 per year on its church extension debt. There have been splendid results during a year and a half. But Mr. and Mrs. George moved to Des Moines. The appropriation had to be doubled. H. J. Dudley has just taken charge.

Ogden, Utah. A new church was dedicated three years ago. A group of faithful people had kept together without a pastor, except for three months, during all this time. It was impossible to secure a capable leader until recently. A contract has just been made with W. L. Mellinger as missionary-pastor. Your Board appropriates $600 per year.

San Francisco Bay District. The churches here have all suffered since the great earthquake and fire. San Francisco, First and Alameda, was in danger of being lost. The Vallejo and South Berkeley were in desperate need. The State Board of California, North, making great gains, but taking on neglected points through the state urged our assistance in the Bay District. Your Board undertook appropriations aggregating $2,500 and promised such increase as shall be made possible by offerings from California. The state secretary gives personal supervision. Satisfactory gains are being made.

Saskatoon, Saskatchewan. Wm. G. Kitchen, sent there three years ago, has built a new church, purchased a good parsonage, secured a firm hold upon the community and made for our cause a place in the city's life. The church grows in numbers and in power. Your Board is backing the venture, in cooperation with the Provincial Board, for a term of years. Mr. Kitchen is provincial secretary. We will enter Regina, the provincial capital, the coming year.

Nampa, Idaho. This is a good frontier town. We had the only church building, a good brick structure. It was pastorless. An evangelistic meeting revived the church, but assistance was imperative in order to secure a pastor. The time seemed opportune. The state Board urged it. Your Board granted an appropriation to save this church and community. B. F. Shoemaker is leading.

Chicago, Douglas Park Church. The church was without pastoral care. It had a good Sunday school. It was the only protestant church in a district about a mile square and was surrounded by a dense immigrant population. There was a debt of $3,190 to the Church Extension Society. The city Board appealed for help to save the situation. The First Church, Springfield, Illinois, offered to take it as a Living Link. Your Board assented. Samuel C. Kincheloe is now giving full-time service.

Glen Park, Gary, Indiana. Through the efforts of Myron Settle we were the first church to make a beginning in Glen Park, Gary. A congregation of faithful people was established. Two years ago Mr. Rayborn L. Zerby took charge of this congregation, working in the steel mills through the week for the larger part of his income. The recent growth of Glen Park made it imperative that the minister give full time to this service. To meet this need a large appropriation was made to the Glen Park Church.

Vicksburg, Mississippi. The planting of a church in this southern city was the work of Mr. J. R. Bryan, a local druggist. The story of his efforts and the growth of the church reads like a romance. For five years the church has lived and prospered without a settled pastor, but the time came recently when they felt they must have a pastor, which our appropriation made possible.

Flint, Michigan, is a mission which the American Christian Missionary Society aided from the beginning. It reached self-support. Then a splendid new church was built in a growing residential section, involving heavy indebtedness. The church is doing its heroic best. It needed temporary aid in supporting a pastor. Your Board voted the appropriation.

Janesville, Wisconsin. Here, too, the American Christian Missionary Society stood by from the beginning. Recently Janesville has taken on remarkable growth. The General Motors Company is building a nine-unit plant in the city. Janesville promises to become the second city in Wisconsin within five years. The old lot on which we had a tabernacle building was sold at a profit of $7,000. A new and central location was secured. A new building must be erected. A larger appropriation was needed to secure a strong man to lead the forces in this new day. It was granted.

One Hundred Sixty-Ninth Street Church, New York, has property valued at $80,000. The membership is small for a great city. The church has had to be content with student preaching. It is surrounded by an industrial community. The church needed to put on a community program and call a strong minister for full-time service. To meet the need your Board voted the necessary appropriation.

Ridgewood Heights, Brooklyn, New York. Here was a little frame church, overcrowded. It was the only strictly English-speaking church in a parish a mile square, with a population predominantly American. We have been appropriating on a small scale for several years. Kirby Page took charge. A building with community type service was imperative. He saw the need and endeavored to meet it. Appeal was made to the Board of Church Extension which promised a liberal loan, and an outright gift if voted by this convention. Your Board stands by with the necessary support for Kirby Page and for his future community program.

Out of emergency funds the American Society has been meeting emergency needs all over the land. It has saved churches, enlarged missions, inaugurated new programs, and enlarged the borders of our Zion wherever possible. To the following list could be

added Laredo, Texas; Florence and Gadsden, Alabama; Charleston District, West Virginia; Kingsport, Tennessee, and many others, but this brief series of sketches is submitted as samples of the emergency measures:

Report of Commission on Social Service

There have been no new undertakings the past year. The usual work of promoting the social application of Christianity by address, correspondence, conference and the printed page has been continued. The leaflet, "Social Evangelism," was circulated to the extent of some 15,000 copies, much of it being done by various Social Service Commissions, the Federal Council of Churches and City Church Federations to which it was furnished at cost of printing and mailing. Some 8,000 copies of the leaflet, "Church Union and the Rural Church," were in like manner circulated. Two leaflets on war themes and on reconstruction were also widely circulated. Approximately 30,000 leaflets were distributed.

The chairman of the Commission, as the representative of the American Christian Missionary Society, gave a series of addresses at the Michigan, Illinois and Colorado conventions, and numerous single addresses, including one at the Home Missions Council of Missionaries to the Indians at Wichita, Kansas.

More work has been done on the Secretarial Cabinet of the Federal Council's Social Service Commission than ever before. Collaboration was given in preparing the pamphlet on "Social Reconstruction," and on literature for Labor Day Sunday; the latter was furnished to every minister in the brotherhood. Much time is now being given to a forthcoming pronouncement by the Federal Council's Committee on the war and the religious outlook on the church and the industrial situation.

We rejoice over the wide adoption of social service methods by the churches, the increasing emphasis on the social gospel and the larger service offered us in these days.

A. W. Taylor, *Chairman.*
O. F. Jordan.
F. E. Lumley.

13. *Committee on Army and Navy Chaplains.* The Board has maintained the Committee, resident in Washington, D. C., to act in cooperation with the office under the General War-Time Commission of the Federal Council. The following report will fill our hearts with pride:

The response by our ministers to the call by the army and navy for chaplains to serve during the war was so general and hearty that your Committee was enabled to fill the quota allotted to the Disciples of Christ with men of high standing and fine ability. Officials of both the army and navy are enthusiastic in their praise of the hundred men who have represented us the past year in this important position. From the records in the office of the Adjutant General of the War Department the following is gleaned:

Killed in action: None.
Died of pneumonia: John G. Boone.
Died of wounds: Charles D. Priest.

Wounded in action: Miles E. Hoon, Harry F. MacLane.

Cited for bravery: O. Jason Cohee. Distinguished Service Cross "For extraordinary heroism in action near Rembercourt, France, November 1, 2, 1918. He worked untiringly under constant artillery fire for two days in charge of the stretcher bearers, personally assisting in carrying wounded men to safety."

Charles D. Priest. Posthumous award of Distinguished Service Cross "For extraordinary heroism in action near Les Huit Chemins, France, September 20, 1918. He disregarded personal danger by going 600 yards beyond the front lines and with the aid of a soldier carried back a wounded man to shelter."

Promoted to grade of captain: Joel Russel Benjamin, Edward L. Branham, Fenner X. Credle, William L. Fisher, Nathaniel A. Jones, Albert K. Mathews, Wright T. Moore, Kidd F. Nance, Charles O. Purdy, George H. Ramsey, Ernest H. Reed, Harvey Risse, Frank B. Ward, Walter B. Zimmerman.

Reported as especially recommended by their commanding officers: Joel R. Benjamin, "a fine chaplain"; Claude M. Finnell, William L. Fisher, Charles Henry Frick, Fernando H. Groom, Percy M. Kendall, "gives evidence of marked ability and adaptability"; Edward E. Lane, Robert C. Lemon, "an interested worker for welfare"; James Henry McCallum, "excellent man"; Edward S. Priest, "has done very efficient work, always pleasing and congenial"; Harvey F. Risse, Walter Lee Thompson, Frank B. Ward, "excellent chaplain"; Gladstone H. Youell.

Old-fashioned Bee Hive Coke Ovens in Western Pennsylvania with Old-fashioned Foreign Laborers Drawing the Silvery Fuel into which Burning Forty-eight or Seventy-two Hours Transforms the Coal.

Of our army chaplains, sixty-seven have received their discharge and there are thirty-three still in the service.

In the navy three have been granted discharges and the following are doing splendid service:

Captain Carroll Q. Wright, Chaplain Corps, Navy Yard, Washington, D. C.

Lieutenant Frank H. Lash, U. S. S. Mississippi.

Lieutenant Hugh R. Davidson, U. S. S. Huntington.

Lieutenant Joseph B. Ernest, Naval Hospital, Philadelphia, Pa.

Lieutenant Karl Borders, U. S. S. North Carolina.

Your committee has cooperated with the War-Time Commission and the General Committee on Army and Navy Chaplains of the Federal Council of Churches in every movement that has affected the interests of the chaplains. We are now pressing upon Congress the organization of a Chaplains' Corps in the army to correspond to the Medical Corps. When this is done, it will greatly increase the dignity and effectiveness of the chaplains' work.

EDWARD B. BAGBY,
GEORGE A. MILLER,
PETER AINSLIE,
Committee.

Cooperation in Home Missions

The Men and Millions Movement. One of the primary purposes of the Men and Millions Movement has been attained, namely, the securing of pledges aggregating more than six million three hundred thousand dollars. The call for Life, promotion of the Every Member Canvass and a United Budget are unfinished features of its task.

From the Emergency Drive, regular pledges and direct gifts to the Society credited to the Movement, the American Christian Missionary Society has received to date the total sum of $182,581.24. Of this $5,992.70 was contributed to the Bible School Department and expended in its work. Approximately $10,000 went to the work of the War Emergency Committee; $6,820 was applied to expenses of the Movement; $8,032.39 was applied to the United Budget Campaign; $14,068.94 went to cover our proportion of expenses for WORLD CALL. Some $40,000 helped wipe our debt out of existence; $45,-127.34 is in the form of Liberty bonds and War Savings stamps and so held as invested funds. A considerable portion went to meet emergency measures recorded elsewhere. The remainder constitutes a part of our working balance, hereinafter mentioned.

The Men and Millions Movement was the greatest boon which ever came to our organized missionary agencies. It paid debts; it met emergencies; it saved churches, mission stations and colleges; it secured funds for enlargement of work; it created unity of spirit and of action; it brought vision of the whole task; it lifted the standards of giving for individuals and for churches; it enlisted young life for definite service; it encouraged ministers, increased their compensations, took the drudgery out of their tasks and set their feet in roomier spaces; it was the forerunner of yet larger movements among other communions and of the Interchurch World Movement itself. It made the Disciples of Christ a world power.

In the matter of the Interchurch World Movement, the Society gives its hearty endorsement to the work as outlined. It expects to profit largely by the cooperative surveys of home mission fields which will place upon its desk during this year a blue print of every county in the United States showing its religious needs. Cooperating with our other Boards it is helping to underwrite the expenses of the Movement and will cooperate in the great campaign of soliciting funds to meet the growing demands upon its treasury.

The Committee on Foreign Relations has been absorbed by the Committee on Reconstruction and plans are under way for the creation of a commission, under the Society, composed of men and women who will visit Russia and other sections of chaotic Europe as soon as circumstances will permit with a view of ascertaining the real situation and making recommendations for the reconstitution of our work in that section.

Our Working Cash Balance

The above caption is a decided change from the doleful record of past years during which we reported our decreasing deficit. It will be noted from the Treasurer's report that there is on hand in the current funds of the Society a considerable balance. The total amount is $151,827.26. Of this there is in Liberty bonds and War Savings stamps, which constitute a form of investment and therefore not immediately available, $26,-708.74. There is invested in United States Treasury Certificates, earning 4½ per cent, $90,000. This money is available at any time, but is kept thus invested until the hour of its immediate need. In notes, $387.50. The actual cash balance in the bank is $34,-731.02. The most of this money came into the treasury through recent distributions from the Men and Millions Movement and through large cash receipts the closing days of the missionary year.

Let no one suppose that this balance means that the American Society will not need continued and increased support. It is the beginning of the new order of things resulting from the Men and Millions Movement and the Budget plan, when, instead of borrowing money and paying interest, to meet responsibilities, we have money to pay as we go, saving the interest and being sure of our steps. There ought to be such a cash balance at the beginning of every year hereafter.

For the first time in our history, the Society is now ready to move out in statesmanlike fashion upon some of the larger issues of our home missions task.

A new immigrant and community house has just been purchased in Chicago which will require an additional outlay of $10,000 per year. A budget of approximately $10,000 has been granted to the New York Community House for the coming year, and as soon as a superintendent is put in charge, that budget must be increased. Our entire program of immigrant work must be greatly enlarged. New fields are calling for the opening of immigrant service. As a people we have but touched the fringe of this vast problem. We have stations in but four out of forty great industrial centers.

Churches in our great cities are demanding assistance to meet the need for industrial community work. Surveys of the fields, like that conducted in Montana, place increased responsibilities upon our home mission agencies and demand larger appropriations from the American Christian Missionary Society.

The lumber camps demand our attention, and Mr. C. M. Patelle, himself a lumberjack, is now in preparation in Eugene Bible College. He is counting upon our support to send him to his fellows as soon as he graduates.

The American Indians are appealing for our assistance in establishing a mission home in which their children can be taught our Christian culture and civilization while they attend the public schools. A distinct opportunity and an open door is before us among the American Indians of the northwest in the Yakima Valley.

We owe it to the people of Petersburg, Alaska, who have purchased for us two good lots, to send them a minister and to help them have a Church of Christ in their midst. There is a city of over one thousand population without an English-speaking Protestant church in it. We ought also to send another Bible school missionary into the region along the United States railway in Alaska as soon as government appropriations for the railroad bring back the population.

The work in Russia and Scandinavia demands investigation and greatly increased appropriations as soon as conditions in Russia make possible reconstruction work there.

A new type of evangelism needs to be undertaken. Colporteurs and chaplain pastors, with automobiles to visit scattered, isolated and neglected pioneers upon the prairies, must be provided.

We must meet the long-standing appeals of Missionary State Boards for pastor evangelists in the Dakotas, north and south; in Wyoming; in Wisconsin and Michigan; in New Mexico and Arizona; in Florida and other southern states; in New England and the Maritime Provinces and in the provinces of western Canada.

In addition to these the State Boards recently presented to the Society actual appeals which together with the estimated expense of our departmental service aggregate $379,-903.28.

Housing the Board of Church Extension

Our Board of Church Extension is acquitting itself with honor. It is meeting every challenge put to it by our Board of Trustees.

It purchased the Community House in congested East Side, New York, which provides the housing for the great work among foreigners led by John Johnson and Bertha Merrill. It has just purchased a fine property in Chicago, in just the right location for a similar work there. The Society is arranging for a trained American superintendent for this field.

We earnestly hope the convention will authorize the Church Extension Board to make outright grants to a few strategic centers. There is urgent need for such help at Ridgewood Heights, Brooklyn, Halifax, Regina, New Orleans and other places where the usual loan policy will not meet the situations.

Supervision—Regional, State, District and County

The mobilization of such a diverse, heterogeneous, independent and numerous a people as the Disciples of Christ, into a compact, orderly coordinated and effective army for

execution of the marching orders of the King of Kings is, necessarily a slow process. Nevertheless, our forces are gradually learning the value of organization. The flow of the Restoration Movement is surely changing from the shifting confusion of numerous estuaries to a well defined concrete channel whence its great power can be directed to turn the wheels of the world and help make effective for all mankind the wonderful grace of God.

The Men and Millions Movement will ever remain as an outstanding illustration of what effective organization can do in and through our local churches. As if by inspiration when face to face with a real emergency, a concerted effort was made under intelligent and well directed leadership to coordinate all our work under one committee so as to touch through state, county and local agencies, every local church and little group of disciples in the land. The result was a victory that saved much of our work from imminent death and made the Disciples of Christ an inspiration to other great religious bodies.

In this work of unification and coordination, the American Christian Missionary Society has had an active part as narrated in other sections of this report. Very helpful to this work of organization and coordination are our state and regional secretaries. We make no attempt to count the funds secured, the pastors located, the evangelists employed, the debt lifted, the churches saved and stablized by these good men. Certainly the success of the budget system with its increased receipts to all our Boards, is in a large measure due to these men. The organizing of Regional Districts has been attempted in only a few sections of our great church, the first and most thorough being that of the Pacific northwest. Here W. F. Turner has led in a most successful undertaking, being supported by all our Boards. A similar regional work is being organized for the southeastern states under leadership of A. R. Moore, beginning October 1.

In the north central states of the Dakotas and Minnesota the American Christian Missionary Society has maintained C. B. Osgood as Regional Secretary with the assistance of the Christian's Woman's Board of Missions and the State Societies. In the Rocky Mountain Region, Charles W. Dean has served for years as Regional Secretary. In New York and New England the American Christian Missionary Society has maintained John P. Sala as Regional Secretary.

There is a strong sentiment in New England for a Regional District involving that section and the Maritime Provinces.

These men, with the splendid care of state secretaries are field marshals, who will eventually so mobilize our forces as to make it possible for the Disciples of Christ to realize the dream for a reunited Christendom and the conquest of the world by our Lord.

The Rural Church

This Society continues to maintain a Standing Committee on Rural Churches. By addresses at state, district and county conventions the need of actual community service by our rural churches under leadership of residential and trained ministers has been stressed and books and literature circulated. However, this department cannot go forward with its work, so vital to a communion in which 70 per cent of its churches are rural, without the employment of a secretary who can give his full time and strength to this work. The midyear conference of state secretaries made the following recommendation:

"We appreciate the fact that the American Christian Missionary Society has taken such an active interest in the problem of the rural church, and that through its Commission on Rural Churches it is making an effort to meet this problem, but in view of the condition of our rural churches, and of the increasing interdenominational responsibilities, we believe the time has come when our American Society should take a step forward in this important matter. We would, therefore, suggest the creation of the Department of Rural Church, under the auspices of the American Christian Missionary Society with headquarters at the headquarters of the Society, with a secretary in charge. If the Society is unable to meet the financial obligations of such an office, we would further suggest, that some one be invited to render voluntary service in this capacity until the American Christian Missionary Society is able to support it financially."

If it be the express will of this convention the Society will make this recommendation effective.

Committee on Reconstruction

When our last annual report was compiled our country was aflame with the passion of pushing the war to a victorious conclusion. With a compound religio-patriotic zeal we were actively engaging in various activities in behalf of defense of Christendom.

We helped in liberty loan, Red Cross and Y. M. C. A. drives; we enlisted and partly financed chaplains for army and navy; we recruited secretaries out of our ministry for Y. M. C. A. We sent our best preachers into the army camps; we contributed of men and money to help take the Christian message and service to war production communities, shipbuilding centers, munition factories, logging camps, etc. Under the leash of the war, a divided denominational Church was being driven to cooperation and unity, for all men realized the utter helplessness of denominationalism to ward off the impending doom. The problems of peace are greater than the problems of war, but the Protestant churches do not realize it. With the signing of the armistice there began the greatest recrudescence of denominationalism western civilization has known in a quarter of a century. The great unifying, Christ-revealing tidal wave having passed the backwash of a selfish, decadent ecclesiasticism immediately set in. But the mighty Church of God will never return to the small bickerings of little ecclesiastics. "They have had their day and passed away."

Your Society, early in the year, foreseeing the overlapping in service of its War Emergency and Foreign Relations Committees, merged them in what it named a "Committee on Reconstruction."

This committee has represented our Society in its cooperative work with like committees of other religious bodies. It addressed a communication to all our churches, "The Church's Duty to Returned Soldiers and Sailors," which commanded much attention; and it cooperated with the Men and Millions Movement in an urgent appeal to our churches on "Recruiting the ministers."

This committee stands ready to administer, under the Board of Trustees of the American Christian Missionary Society the funds received through the Men and Millions Movement for the help of our work in Russia and Poland and other parts of Central Europe when conditions become stabilized and organized Christian work is again made possible.

The Society has had placed upon it increased responsibilities by the Every Community service endeavor in Montana. This is a plan whereby the several communions doing missionary work in that state cooperatively visited and studied the field and, based upon the results obtained, is undertaking to reach effectively with the gospel every section of the state. As a result of this survey specific fields hitherto neglected or overchurched will fall to the Disciples of Christ to occupy and hold for Christ. This requires the increase of our Budget for Montana from $600 to over $4,000. "Some of us entered into the survey with fear that there might be some unpleasant limitations placed upon us, but no limitations were placed upon anyone, but in a cooperative and fraternal manner needs of the field were studied and plans to meet them undertaken in a really businesslike way.

The following recommendations were presented to the convention:

Recommendations

1. In view of the splendid results which have attended the promotion of the United Budget and the Every Member Canvass, the Board of Trustees recommends that the Society endorse the continued promotion of a United Budget through a joint promotion committee of our general agencies and the State and Provincial Societies.

2. Considering the apparent need that, at the earliest possible moment, our Nation become a homogeneous people, not only by speaking one language and by methods of Americanization, but also by means of Christianization, your Board recommends that the Society extend, as rapidly as means can be secured for this purpose, its immigrant service, both that already established and in other strategic centers of immigrant population.

3. In harmony with the report of the Committee on Cooperation and Unification, your Board heartily recommends to the Society the adoption of the proposed articles of agreement and the cooperation in forming the proposed United Christian Missionary Society and the carrying forward of its work.

4. In view of the results and findings of the Montana survey, your Board recommends that the Society assume the responsibilities alloted to it and instruct the executives of the Society to use every effort to bring to success our share of the home missionary task in that state, and that the Society approve similar surveys with resultant responsibilities, so far as in our power to meet them, in other home missionary undertakings.

5. Your Board recommends that the Society endorse the Interchurch World Movement and lend its hearty cooperation in every possible way in carrying to successful conclusion its aims and purposes.

6. In accordance with the recommendations of the Midyear Conference of Home Missions workers at St. Louis, your Board recommends that the Society create a Rural

Church Department, with such secretarial force and equipment as may be necessary.

7. Your Board recommends the extension of the Social Service Commission and its further equipment for service.

8. In accordance with the recommendations of the Midyear Conference of Home Mission workers at St. Louis, your Board recommends that the Society create a department of Ministerial Reference to keep on file accurate information regarding the training, efficiency and moral character of our ministers for the information of the churches and as a means of aiding churches and ministers in making suitable adjustment of fields and workers.

9. Regarding work among American Indians, your Board recommends that the Society authorize its executive to inaugurate such work whenever, in their judgment, sufficient funds are available to warrant the carrying through of such an enterprise, provided, of course, that thorough investigation reveals a need and opportunity for the Society to undertake such work; and provided further, that any such work undertaken shall be put in charge of trained and responsible American leaders and that the entire enterprise shall be held strictly accountable to the American Christian Missionary Society.

10. Your Board recommends that the Society encourage the holding of an annual midyear conference of home mission workers similar to that held last year in St. Louis.

11. Your Board recommends that the Society stress the Life Call for missionary service in the homeland; that a representative of the Society visit our colleges and lay before the students thereof the challenge of the home fields for life service, and that by means of literature and otherwise the ministry in the homeland and the special features of home missionary service be impressed upon the youth of our churches.

12. In view of the need of strengthening the ties between groups of Disciples of Christ in all parts of the world, your Board recommends that the proposal of the Committee on Foreign Relations be carried into effect the coming year and that the president of the Society, with others who may be secured to go at their own charges, visit the Disciples of Christ of England, Denmark, Scandinavia and Russia, and, if possible, also our brethren in Australia and New Zealand.

13. Your Board recommends that serious consideration be given by this convention to the whole subject of evangelism, including the suggestions incorporated in this report, and those coming from the Administrative Committee of the International Convention; and that the Society authorize the Board and its executives to carry into execution whatever program may be adopted by the convention.

Bible School Department

The tenth annual report of the Bible School Department adds another very significant chapter to the chronicles of our Bible school achievements.

Notwithstanding adverse conditions the year has been a great one in many important respects.

The Field Force

For the first time an expert Bible school field worker is available for every state in the nation. The creation of the regional district plan has been the chief means by which this has been accomplished. Canada alone remains as neglected territory on the Bible school field map and it is hoped to have a worker for at least the western provinces early in the new year. Five new field workers have been added during the year, Lin D. Cartwright in Kentucky, Miss Grace Gilbert in Mississippi, W. G. Loucks in Ohio, O. A. Snith in the Southeastern District and Paul Morton Trout in the Central Eastern District. These field workers with the others previously at work have visited nearly two thousand of our eight thousand Bible schools, delivering addresses, holding conferences and conducting institutes and Schools of Methods. Nineteen Schools of Methods have been held in eleven states, which have enrolled workers from three hundred schools in intensive study for a period of from five to ten days.

P. H. Moss makes a fine report of his fifth year of service among the colored schools. He is in need of assistance in his field, which has been greatly enlarged by the migration of the Negroes to the north and east. One of the recommendations of the department is that this worker may be provided. For the first time a colored school enters the honor list of Century Givers; Lea Avenue, Nashville, Tennessee.

Educational Enterprises

Many enterprises in the field of education demand a comprehensive treatment in this report. The work of the Lesson Committee in cooperation with the International Sunday School Lesson Committee has been gratifying. The Joint Committee on Missionary Education has done its greatest year's work. The Religious Day School at Gary, Indiana, reports double the enrollment this year that it had a year ago. Twenty-eight nationalities and almost every sort of professed religion are represented among the pupils. This Religious Day School is now being maintained under interdenominational administration. Summer Schools and Schools of Methods have been held all over the country with the exception of the Pacific coast states, and it is planned that the team will go to the Pacific coast early in the new year.

Through the Council of Church Boards of Education there has recently been delivered a report of the Commission that promises much for the advancement of the educational standards of Bible schools. This Commission is seeking to so define a unit of Bible study and so standardize the work that it will be accepted by secondary schools and for college entrance credit.

In the campaign for the endowment of Chairs for Religious Education in our own colleges, the successful completion of the endowment at Texas Christian University is now practically accomplished.

The Life Call must be sounded among Sunday school pupils as never before. The field here is so large and the task so vital that it would be well to have a competent Life Secretary for full-time service directing the Bible school forces of our brotherhood in the recruiting of the forces needed for the home church and the world program. The Bible school has long been recognized as the strong base of supply for money, for kingdom extension, almost to the extent of exploitation. It should be recognized and developed as the chief source for the supply of the manpower needed.

Much interest is always manifest in the contest among the states for the Standard of Efficiency Loving Cup. The Eastern District held this loving cup during the past year with an efficiency of 49 per cent. The South Pacific District wins this year, reporting 55 per cent efficient. Edgar Lloyd Smith is superintendent in this district.

Reorganization of Interdenominational Agencies

For two or three years there has been an increasing desire on the part of many Sunday school leaders in North America for closer cooperation in the field of religious education. The spirit of the day with its new interpretation of life demands indeed the unity of the religious forces of the nation.

To this end the International Sunday School Association Executive Committee has agreed to be reconstituted so that it shall become representative of denominational as well as territorial viewpoints. The Sunday School Council is also in process of reorganization to include, in addition to its present membership, the employed officers of the International Association and of the associations affiliated with it. It is the earnest recommendation of the Bible School Committee that we should cooperate to the fullest extent in the administration of the reorganized International Association by the immediate appointment upon the new executive committee of the members allotted to the Disciples of Christ.

Departmental Superintendents

Miss Lewis and Miss Maus make excellent statements of the work of the elementary and secondary divisions of the Sunday school. These departments of work are growing under the leadership of these efficient superintendents.

Charles Darsie has recently been added as adult superintendent and he is also caring for the Teacher Training Department temporarily. In teacher training there are 480 standard classes reported, 1,700 credits having been awarded for this course in various units. There are 93 classes reported studying former courses for which 82 certificates have been granted during the year.

The Adult Department proposes a great forward movement for the week January 4 to 11, 1920. Three ideals are recommended for the adult forces in this campaign:

1. That every adult department of our brotherhood be mobilized for full strength.
2. That every adult class adopt at least one unselfish aim.
3. That Bible study be made to promote service.

Finances

For the year the gain is $5,540.25, which is at least fifteen thousand dollars less than it would have been had normal conditions prevailed at the offering time. The total offering was $59,246.45, in which 2,515 schools participated, a loss of 232. From other appreciated sources (including the Christian Board of Publication, the Mother McGill Memorial, and many devoted individuals) there came $10,716.70, making in all $69,963.15 available for the department.

The number of Century Givers has increased from 123 to 163. This is the largest gain for any single year in the history of the Society. The First Church Bible school of Akron, Ohio, leads the brotherhood with

an offering of $600. Kentucky leads all the contributing states.

The Bible schools are asked to give not less than $100,000 to the Bible School Department of the American Society this year. The reasons for this amount are clearly set forth in the report. No less a sum will be adequate for the actual demands of our Bible school and Home Mission work.

There are many recommendations in the report looking toward the advancement of Bible school work. Plans for the local school call for a systematic survey of the church and community by each school to increase attendance and church membership. The formation of a Church School of Missions is urged with increasing emphasis on life service for the ministry and mission field.

Policies recommended for the guidance of the department include extension of the School of Methods plan, emphasis upon the organization of new schools, development of the field forces by the addition of state and district departmental associates, hearty participation in the reorganized International Sunday School Association and cooperation with the Board of Education in securing credit for Bible study in secondary schools and as entrance to colleges.

ROBT. M. HOPKINS,
Bible School Secretary.
Cincinnati, Ohio.

Thirty-Third Annual Report of the National Benevolent Association of the Christian Church

THE nature of the Association's work, the constant change in the membership of its families, and the fact that it depends so largely upon voluntary, unpaid workers for official and clerical service makes an exact statistical report difficult, if not impossible. However, it has operated its homes to capacity throughout the year.

For eleven months its family has averaged 536 in constant residence. These were distributed as follows:

HOMES FOR THE AGED:

Havens Home, East Aurora, N. Y.	23
Christian Home for the Aged, Jacksonville, Ill.	43
Sarah Harwood Hall, Dallas, Tex.	24
Northwestern Christian Home, Walla Walla, Wash.	15
Massie Hall, Long Beach, Cal.	15

CHILDREN'S HOMES:

Cleveland Christian Orphanages, Cleveland, O.	50
Christian Orphans' Home, St. Louis, Mo.	180
Southern Christian Home, Atlanta, Ga.	46
Juliette Fowler Christian Home, Dallas, Tex.	40
Child Saving Institute, Omaha, Nebr.	46
Colorado Christian Home, Denver, Colo.	35

HOSPITAL:

Christian Hospital, Valparaiso, Ind.	25

The total number of new admissions for the eleven months was 745. Of this number,

31 were aged brethren.
36 were widows.
126 were babies under two years of age.
238 were children from two to twelve.
314 were hospital patients.

The new admissions, 745 in number, added to the 508 that were in the homes at the beginning of the year, makes the total record of service rendered for the 11 months, 1,253:

Total number of aged brethren served	131
Total number of children served	742
Total number of widows aided	50
Total number served in hospitals	330

The increased cost of living supplies and a necessary increase of from thirty-five to fifty per cent in the salaries and wages of superintendents, matrons, nurses and attendants brought the cost up to fully double that of ten years ago.

The influenza epidemic of last fall invaded our homes almost without exception. It was especially hard on our homes for children. Notwithstanding the voluntary aid that was offered, it became necessary to employ trained nurses, extra help, extra physicians, to purchase medicine and to supply a special diet, for we spared nothing in our effort to save the children. All this added tremendously to the cost of the year's work.

Financial Enlargement

With the increased demand that came for the exercise of the spirit of mercy and compassion, came also a corresponding awakening of conscience in its behalf. The fiscal year that has just closed is by far the greatest in the history of the Association. The total amount received from all sources and for all purposes for the year was $445,699.22. For the best previous year it was $264,997.16, showing a gain in this year's receipts of $180,702.06. The total amount received from churches was $62,346.97. This includes contributions made through field men. The gain in offerings from churches over last year was $21,561.40. The number of churches making offerings was 2,665. The total amount received from Bible schools for the year was $88,312.29. This is a gain of $20,709.70 over the Bible school contributions of last year. The total number of Bible schools represented was 2,619.

The Easter offering is made up in part of offerings from churches and Bible schools and is included in the amounts credited to churches and Bible schools. This offering this year amounted to $74,099.51. This is a gain over the best previous record of $21,099.51.

We have found it very difficult to separate personal offerings from church offerings. Those who make direct gifts to the Association, with but few exceptions, want them credited to their respective churches. The total amount received from this source for the year was $42,991.85.

The offerings received from Christian Endeavor and other societies this year amounted to $4,431.48. The total number of societies making contributions was 320. This is by no means an accurate record of what the Endeavor societies have done, since many of the offerings received are reported as being joint offerings from the young people's societies and the churches. The total number of churches, Bible schools and societies making offering this year was 5,677.

The offerings to the annuity fund this year amounted to $37,302.50. This is a gain over last year of $21,752.50. This record represents 42 contributions and 35 contributors. The total amount now in the Association's annuity fund is $281,024.29.

The total amount received from the Men and Millions Movement for the year was $14,657.14. This amount represents the receipts from both the regular and emergency funds.

The amount received from bequests through $15,412.76. This amount represents the received are as follows:

From the estate of C. R. Noe	$1,750.00
From the estate of Mary J. Hall	6,000.00
From the estate of Holmes Parker	425.00
From the estate of C. H. Whiteman	500.00
From the estate of A. Cayton	7,560.29
From the estate of Cornelia Burwell	1,875.00
From the estate of Mary Tufts	3,697.39
From the estate of Anna Scheitlin	100.00
From the estate of Francis Brewster	60.70
From the estate of Julia Beck	100.00
From the estate of LaBelle Beurgan	50.00
From the estate of Virginia Darnall	100.00
From the estate of Emma Anderson	100.00
From the estate of Sawnie Robertson	500.00

Early in the year Robert H. Stockton turned over to the Association, as trustee, $100,000 as an endowment fund for the Christian Orphans' Home of St. Louis. This is only one of a series of great gifts that Mr. Stockton has made to this institution. He gave $55,000 to the building, $12,000 toward the hospital anex and $15,000 to the Kingshighway Church, which the children of the home attend.

While the financial receipts of the Association for the year were such as to fill our hearts with joy, in justice to ourselves and to the work which we represent we must not be too greatly influenced by the first impression. The funds herein reported are not all available for immediate, unrestricted use. Of the total amount reported, $100,500 was for endowment, $35,902.50 was for annuities and cannot be used until the death of the annuitants; $7,050.00 was specially designated for buildings to be erected, $4,072.00 was in trust funds, held for residents in the homes; $12,277.50 was interest earned on annuity money, $14,657.14 was from the Men and Millions Movement and must be set aside for building purposes, making a total of $174,459.14 restricted funds. To this must be added various other amounts sent either to some one of the homes or to the Association, designated for some specific or definite purpose, greatly reducing the amount of the Association's free assets available for the support and enlargement of the work.

Receipts of the National Benevolent Association by Years Since Its Organization

1886	$86.76
1887	328.00
1888	374.92
1889	1,194.44
1890	1,147.25
1891	2,814.36
1892	4,847.80
1893	3,918.49
1894	3,263.37
1895	4,446.76
1896	5,096.74
1897	5,501.95
1898	7,822.45
1899	11,223.88
1900	16,711.96
1901	24,617.14
1902-3	70,335.39
1903-4	77,040.28
1904-5	79,889.95
1905-6	91,794.76
1906-7	96,979.50
1907-8	126,740.61
1908-9	129,732.87
1909-10	101,911.53
1910-11	121,698.28
1911-12	115,349.14
1912-13	97,406.95
1913-14	130,962.58
1914-15	136,812.19
1915-16	202,385.94
1916-17	225,015.06
1917-18	264,931.86
1918-19	441,438.34
Total	$2,602,721.50

Life Lines

In the days before the high cost of living the Association was able to sustain a child, widow or aged person on an average of $100 per year plus donations and contributions of service. It then formed the habit of recognizing the church, Bible school, society or individual that gave $100 or more per year as a life line, one that sustained a life. While the cost of individual support has doubled, the life line goal has remained the same. The year that has just closed has been the best in life line gifts. The total number is 452, a gain of 139.

Donations have always formed an important item in the support of the Association's work. Without them its great work would be impossible.

An increasing number of individuals, churches, Bible schools, Bible school classes and Endeavor Societies are taking the children out of the homes for a summer vacation. These little folks, many of them strangers to the comforts of their own home, were the carefree, happy guests of Christian country homes for two full weeks. The benefits were threefold, the managers of the homes and their corps of helpers were given a needed rest from the grind of daily toil; the effect upon the children was marked. They came home anxious to prove their gratitude by deeds as well as by words.

The Budget and Field Men

In the earlier days of the Association's work before the churches and Bible schools formed the habit of voluntarily supplying the needed support, it was necessary to send picked men into the field for the purpose of soliciting funds. Much credit is due these faithful men who gave up the comfort of their own homes for the sake of providing homes for the widow and the orphan. Now that the churches are adopting the apostolic plan of making regular, voluntary contributions for the support of the poor saints, these field men are being withdrawn. Many of them have retired; others have been retained and are devoting themselves to the general work of the Association.

The Association heartily approves the plan of the United Budget. Its use means economy and efficiency in administration of the work and gives the maximum number of members of the church an opportunity for fellowship with Christ in His ministry of compassion.

Joint Activities

The Association has been actively engaged with other societies of the brotherhood, state and national, in carrying on several lines of cooperative work. It is cooperating with the American Christian Missionary Society, the Christian Woman's Board of Missions, the Foreign Christian Missionary Society, the Board of Church Extension and the Board of Ministerial Relief in sustaining and promoting the work of the Committee on Missionary Education. It is interested also with these societies in sustaining a regional secretary for the Southeastern district. It is cooperating with the state societies of California, Colorado and New York by carrying on its field work in each of these states through the office and agency of the state board.

Enlarging and Improving the Equipment

The increased demand for service made necessary the enlargement and the improvement of our equipment.

It is eleven years since the present building of the home in Denver, Colorado, was opened. During these years it has been crowded with children. Both building and furniture naturally suffered in consequence. It has been thoroughly renovated and partly refurnished.

The demand for service upon the children's department of the Juliette Fowler Home in Dallas, Texas, has been unprecedented. The inability of the managers to respond to these needs has been a constant source of distress. The only way out was to finish the unfinished portion of the children's building. For this purpose $40,000 was needed. The work was started early in the year with the hope that the funds would come in as the work progressed. After spending about $20,000 it became necessary to suspend work because the funds were exhausted, the board feeling that it was not authorized to go into debt. The cry of the children for care became so insistent as to awaken a new interest. The work has been taken up again with good prospect of being pushed to completion.

A campaign is already under way in the South for $100,000 with which to modernly equip our Children's Home in Atlanta, Georgia. Fully one-half of the sum has been subscribed. This campaign would have come before the convention in St. Louis last fall. The friends of the Home felt it could not wait and so the campaign was launched in May of this year.

Plans have been prepared for an addition to the Home for the Aged at Jacksonville, Illinois. This addition will cost about $40,000 and will double the capacity of the home.

The Havens Home building and equipment have been in service seventeen years with very little outlay for upkeep. It became necessary during the year in order to maintain the comfort of its family and to stretch its service so as to shelter two or three more, to thoroughly renovate and partly refurnish this home.

The brethren of New York started a campaign in their state convention in May last for $50,000 with which to rebuild and enlarge this Home for the Aged. They are only waiting for the approval of the convention.

Enthusiasm over the work of the Colorado Home in Denver reached the point, at a banquet during the state convention in May, at which resolutions were passed committing the entire brotherhood of the state to the raising of $50,000 for the reconstruction of the equipment of that institution and the expansion of its work.

The Disciples of Christ of Cleveland, Ohio, and vicinity have served notice on the Association that they cannot wait longer for a new building and are insisting that a campaign be started at once for $100,000 for this purpose. A number of subscriptions have already been made.

The brethren of the Northwest are modest in their demands. They want to double the capacity of our Home for the Aged at Walla Walla, Washington. They say it can be done and must be done. It will take about $35,000.

The people of Southern California in convention assembled at Long Beach in August, recommended that the doors of their Home for the Aged be enlarged and thrown open to needy, deserving Disciples of Christ from everywhere. They pledged themselves to do their share and they call upon the brethren throughout the country to join them. A bungalow annex, costing $1,000, has already been provided.

Extension

In addition to the demands for the enlargement of the work already on hand the Association has been petitioned to enter numerous new fields.

The brethren of Seattle in a conference in August of this year urged the necessity of the early establishment of a home for children somewhere in their midst. They appointed a committee to make a survey and to make definite recommendations to the Association.

Repeatedly in their conventions the brethren of Maryland, Delaware, District of Columbia and Virginia have appointed a committee to secure the cooperation of the Association in opening a home for children and for the aged in that section. This year these two committees met at the annual assembly at Lynchburg in May and issued an ultimatum. They insist that a home must be opened in the near future in the vicinity of the national capital. A committee has been appointed to make recommendations.

For years there has been a growing sentiment among our brethren in the Southwest in favor of establishing a national tuberculosis sanitarium somewhere in the dry belt states. This sentiment has found expression in a set of strong resolutions passed by the convention of West Texas and New Mexico. These resolutions were backed up by strong letters from a large percentage of our preachers in these states and in several instances

these letters have been accompanied by resolutions from official boards and churches.

The Budget

To sustain the work already on hand and to care adequately for the result of this program of enlargement, it will be necessary for the Association to have a budget this year of at least $252,000. This amount will be necessary for support alone, not for enlargement. The state conventions almost without exception have approved this amount for the Association in the Joint Budget for next year. We request this convention to recommend to the churches this amount as the Association's share of the Joint Budget.

The Roll Call up Yonder

A number of devoted friends of the Association finished their work during the year and answered the roll call up yonder. Worthy of special mention is J. W. Strawn, who was a devoted minister of the gospel and who, at the close of sixteen years as Field Representative of the Association, answered the call to reward. He served the Association in Kansas, Nebraska, Oklahoma and Arkansas.

Homes and Institutions

The great work of the National Benevolent Association has been made possible by the harmonious cooperation of twelve institutions. Each of these institutions is managed by its own board. These boards are made up of volunteers, largely women who, like the members of the Central Executive Board of the Association, serve without compensation. Each of these institutions has made its own distinctive contribution to the work of the Association. Some of them have been busy with bandage and cordial, ministering to a few of the world's sick and suffering. Others have devoted themselves exclusively to trying to fill the void in the hearts and lives of little ones bereft of family love. And still others have devoted themselves to the sweet task of lending a helping hand to some of the way-worn pilgrims who are feebly making their way toward the home not made with hands.

Financial Statement October 1, 1918 to September 30, 1919

RECEIPTS

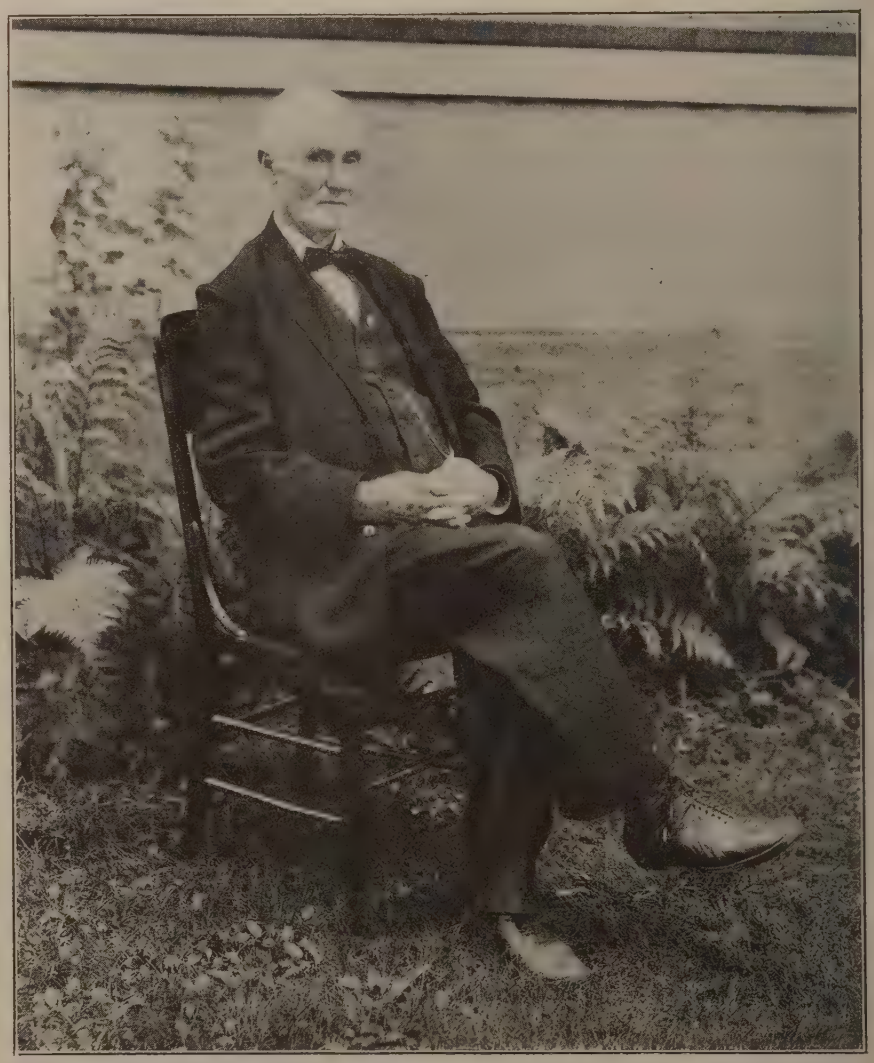
Churches	$74.644.52
Schools	88.312.29
Societies	$4.321.48
Individuals	42.991.85
Annuities	37.302.50
Trust Funds	4.072.00
Bequests	22,818.38
Endowments	100.500.00
Gifts through Men and Millions Movement	15.412.76
Board, Patients and Admissions	26.028.60
Lodges and Welfare Associations	1,508.86
Interest earned	18,381.31
Rent income	627.70
Sale of property	4,260.88
Misc. and Rummage Sale, etc.	4,684.42
Total new receipts	$445,699.22
Less received in securities	119,296.22
Net cash receipts	$326,403.00

DISBURSEMENTS

To Institutions:		
Reported & retained	$113.931.66	
Appropriated	19.277.36	
Designated	16,995.72	
		$150,204.74
Office salary and legal expense		9,490.24
Field salary and expense		11.136.05
Office expense, year book, exchange		933.39
Postage, printing and stationery		788.26
Travel		1,033.66
Taxes		1,768.19
Insurance		1,020.50
Architect fees and bldg. repairs		1,546.45
Rent expense and commission		87.59
Publications		1,109.54
World Call		3.498.63
Trust Fund refunded		181.56
Furniture and fixtures		72.25
Easter expense		2,760.35
Improvements to real estate		1,193.83
Miscellaneous, conventions		797.33
Northwest office expense		256.81
Payments on Atlanta property		10.171.30
Advanced for travel, expense of Field Men		1,181.67
Mortgage paid		4,500.00
Interest:		
Annuity	$14,354.18	
Trust	1,002.50	
Accrued and other	1,273.77	
		16,630.45
Investment		141,800.22
Total disbursements		$362,163.01

CASH ACCOUNT

Cash balance, October 1, 1918		$ 2,714.82
Total cash receipts		326,403.00
Cash refunds		161.69
Received from Sundry Debtors:		
Account Men and Millions (included in last year's receipts)		6,666.66
Miscellaneous sundry debtors		651.09
Proceeds of notes		40,250.00
		$376,847.26
Less disbursements		362,163.01
Balance September 30, 1919		$14,684.25
Composed of:		
Regular account	$12,701.95	
Special account	3,018.97	
Cash on hand	300.00	
	$16,020.92	
Less exp. vouched but checks not drawn	1,336.67	
	$14,684.25	



His Daughter and Her Husband Could not Become Missionaries Until the Brotherhood Through the National Benevolent Association Relieved Them of His Care—a Blessed Fellowship for All.

Board of Church Extension

We read in the New Testament that when a certain Centurion found that his beloved servant was sick unto death he sent the elders of the Jews to Jesus beseeching him to come and heal his servant. The elders made the plea very earnestly saying, "He is worthy that thou shouldst do this for him, for he loveth our nation, and himself built us our synagogue."

He who helps to erect a church building is a recognized benefactor of society and the nation. Happy indeed should our brethren be who have helped to erect 2,058 church buildings through the Church Extension Fund to which they have been contributors.

Our new receipts for the year are $177,543.74. This is a gain over last year of $18,966.93.

SOURCES OF RECEIPTS

Churches	$38,982.78	
Individuals	223.60	
Annuities	17,200.00	
Bequests	30,848.32	
Men and Millions	19,246.49	
Sunday Schools	837.00	
Interest	70,205.55	
Total		$177,543.74
Returned on Loans		227,725.29
Grand Total for the Year		$405,269.03

FUND STATEMENT TO SEPTEMBER 30, 1919

Amount in Church Extension Fund		$1,630,271.44
Returns on loans since the beginning	$2,117,000.11	
Interest received from beginning	704,055.96	
Returned loans and interest		$2,821,056.07
Total amount in operation for thirty-one years		$4,451,327.51
Churches built in 31 years		2,058
Churches that have paid loans in full		1,514
Loans outstanding		544

AMOUNTS IN DIFFERENT FUNDS

General Fund	$745,495.25
Annuity Fund	560,317.45
Name Funds	324,458.74
Total Permanent Fund	$1,630,271.44

Offerings from Churches

The receipts from the churches are $38,982.78, a gain of $6,061.12 over last year. There were 1,753 contributing churches, a gain of 204 over last year. In the neighborhood of one thousand churches are now on the Budget Plan. When the churches regularly take the Every Member Canvass and use the Budget Plan and an increasing number tithe their incomes Christ will be greatly honored by His Church in the increased gifts of His people.

Church Buildings Completed

There has been great activity in church building this year in spite of high prices of material. The people of God felt that His work must be equipped wherever needed and were willing to make sacrifices to do this. In many cases church property was improved and addition made to the present equipment.

The following is a list of fifty-eight loans closed from October 1, 1918, to September 30, 1919, aggregating $287,950.00:

Tempe, Ariz., T. W. Phillips Fund	$5,000
Leslie, Ark., Geo. Darsie Mem'l Fund	400
Marshall, Ark., John Beverly Vawter Memorial Fund	1,000
El Centro, Calif., Standard Pub. Co. Fund	4,000
Richmond, Calif., Annuity Fund	8,000
Washington, D. C., Columbia Hgts. Ch. Gen'l Fund	6,000
Washington, D. C., 12th St. Colored Ch., Gen'l Fund (under auspices of Christian Woman's Board of Missions)	15,000
Arcadia, Fla., K. C., Mo. Linwood Blvd. Ch. Fund	1,500
Jacksonville, Fla., Main St. Ch., K. C., Mo., Indep. Blvd. Ch. Fund	2,500
Metropolis, Ill., Annuity Fund	10,000
Ft. Wayne, Ind., East Creighton Ave. Ch., M. H. Shelton Mem'l Fund	2,600
Thorntown, Ind., Gen. F. M. Drake Fund	4,000
Garrett, Ind., Gen'l Fund	10,000
Manning, Ia., Pomona, Calif. Ch. Fd.	1,500
Hampton, Ia., Gen'l Fund	7,000
Des Moines, Ia., Capitol Hill Ch., Annuity Fund	16,000
Des Moines, Ia., Highland Park Ch., Annuity Fund	14,000
Akron, Ia., Annuity Fund	8,000
New Sharon, Ia., Gen'l Fund	4,500
Kansas City, Kan., 1st Ch., South Side, Margaret K. Long Mem'l Fd.	2,500
Wichita, Kan., So. Lawrence Ch., Annuity Fund	8,000
Jennings, La., Louisville, Ky., 1st Ch. Fund	3,000
Forest Lake, Minn., Augusta, Ga., 1st Ch. Fund	2,000
Fairmont, Minn., Asa Shuler Fund	4,000
Shaw, Miss., Colored Ch., Christian Ch. S. S. Fund	750
Indianola, Miss., Colored Ch., Columbus, Ind., Tabernacle Ch. Fund	400
St. Louis, Mo., Kingshighway Ch., Gen'l Fund	17,500
Kansas City, Mo., Budd Park Ch., Annuity Fund	13,000
Fort Benton, Mont., Frankfort, Ky., Ch. Fund	1,000
Las Vegas, N. Mex., J. W. Cassell Fd.	3,000
Buffalo, N. Y., Englewood Ch., Gen'l Fund	6,000
Reidsville, N. C., Nell B. Ford Fund	2,500
Dennison, O., Gen'l Fund	5,000
Columbus, O., South Ch., Annuity Fund	3,000
Caldwell, O., Gen'l Fund	5,000
East Palestine, O., Annuity Fund	12,500
Pomeroy, O., Dr. J. W. Gill Fund	1,800
Henryetta, Okla., Mr. and Mrs. C. M. Rodefer Fund	1,500
Heavener, Okla., Annuity Fund	400
Bigheart, Okla., Christian Ch. S. S. Fund	400
Texhoma, Okla., Walker Cowherd Mem'l Fund	1,750
Amber, Okla., Mrs. Sarah A. Holman Fund	750
Ft. Cobb, Okla., Paul Austin Mem'l Fund	$1,500
Drumright, Okla., Lizzie Pearson Chapman Mem'l Fund	500
Antlers, Okla., Fletcher Cowherd Mem'l Fund	400
Baker, Ore., Cedar Rapids, Ia., Ch. Fund	1,400
Plainview, Tex., Frank H. Main Fd.	2,500
Dallas, Tex., South Dallas Ch., Annuity Fund	10,000
Stratford, Tex., S. S. and R. J. Chapman Mem'l Fund	3,000
Ft. Worth, Tex., Chestnut Ave. Ch., Annuity Fund	10,500
Silsbee, Tex., St. Louis, Mo., Union Ave. Ch. Fund	1,200
Ellensburg, Wash., Annuity Fund	15,000
Randle, Wash., Des Moines, Ia., University Ch. Fund	350
Sumner, Wash., Annuity Fund	2,250
Berkeley, W. Va., J. C. Mason Fund	500
Island Lake, Wis., Akron, O., 1st Ch. Fund	500
Carpenter, Wyo., Geo. F. Rand Fund	1,000
Burns, Wyo., Lizzie Pearson Chapman Mem'l Fund	600
58 loans, aggregating	$267,950

Promised Loans

Awaiting the completion of their buildings one hundred and five congregations have been promised loans. This number will require a budget of $441,550 for next year to say nothing of the new applicants that will come.

*Athens, Ala.	$10,000
Bessemer, Ala., Colored	400
Douglas, Ariz., First	7,500
Chandler, Ariz.	500
Tucson, Ariz.	10,000
*Arkansas City, Ark.	3,000
Edgemont, Ark.	600
Argenta, North Little Rock, Ark.	2,000
Los Angeles, Cal., East Side	6,000
San Diego, Cal., University	10,000
*Visalia, Cal., First	8,000
Los Angeles, Cal., Figueroa Street	1,500
Long Beach, Cal., East Side	8,000
*Needles, Cal.	500
Vallejo, Cal.	2,000
Hanna, Alberta, Can.	2,000
Regina, Saskatchewan, Can.	9,000
Montrose, Colo.	5,000
*Gill, Colo.	1,500
Washington, D. C., Parkview (under auspices of Christian Woman's Board of Missions)	17,500
Wauchula, Fla.	750
Palatka, Fla.	250
Waycross, Ga.	1,200
Halls Cross Roads, Davidsboro, Ga.	600
East Atlanta, Ga.	400
*Raymond, Ill.	1,500
Maywood, Ill.	2,500
Rock Falls, Ill.	4,500
Dixon, Ill.	8,000
Chicago, Ill., Marquette Park	7,500
North Liberty, Ind.	3,000
Glenwood, Ind.	2,500
Whiting, Ind.	10,000
Ripley, Ind.	1,500
*Fairmont, Ind.	1,800
New Albany, Ind.	6,500
Collins, Ia.	4,000

*Burlington, Ia.	$10,000
*Cedar Rapids, Ia., Second	10,000
*Storm Lake, Ia.	1,000
*Sutherland, Ia.	4,000
*Kinsley, Kans.	2,500
*Hayne, Kans.	2,500
*Hickman, Ky.	5,000
*Central City, Ky.	5,000
Highland Park, Ky.	3,000
Louisville, Ky., Central	6,000
Longstreet, La.	500
*Baton Rouge, La., East Blvd.	250
Fruitland, Md.	700
Coldwater, Mich.	4,000
Flint, Mich.	12,500
Moorhead, Miss., Colored	325
Okolona, Miss.	800
*Gulfport, Miss.	600
Chaffee, Mo.	750
*Kansas City, Mo., Jackson Ave.	4,000
*Missouri City, Mo.	3,500
Page, Neb.	500
*McCook, Neb.	2,000
*Portales, N. Mex.	500
Carlsbad, N. Mex.	1,500
Rochester, N. Y., First	7,500
Brooklyn, N. Y., Ridgewood Heights	20,000
*Goldsboro, N. C.	5,000
*Winston-Salem, N. C., Fourth St.	15,000
*Greenville, N. C.	7,500
*Athens, O.	8,000
Dayton, O., Norwood Ave., Colored	3,000
*Woodward, Okla.	6,000
Tishimingo, Okla.	600
Broken Arrow, Okla.	1,300
Fairview Ch., near Miami, Okla.	1,000
Shields or Eula, Guymon, Okla.	500
Cyril, Okla.	1,500
Cache, Okla.	175
*Luther, Okla.	2,500
*Haileyville, Okla.	1,000
Ponca City, Okla., First	12,500
Vici, Okla.	600
*Bennington, Okla.	750
Portland, Ore., Vernon	1,500
Enterprise, Ore.	600
Harrisburg, Pa., Fourth	7,500
*Chattanooga, Tenn., Highland Park Church	3,500
Port Arthur, Tex.	10,000
*Dallas, Tex., Mt. Auburn	5,000
Ft. Worth, Tex., East Annie St. Colored	2,500
*Arlington, Tex.	4,400
*Lufkin, Tex.	3,000
Sour Lake, Tex.	1,500
Paris, Tex., True Vine Colored	1,500
Loftin Ch., near Bullard, Tex.	300
*Aubrey, Tex.	3,000
Denison, Tex., South Side	2,000
Crewe, Va.	4,000
Graham, Va.	2,000
Richmond, Va., Fairmount Ave.	2,000
Kennewick, Wash.	400
Kent, Wash.	1,500
*Bellingham, Wash.	20,000
Outlook, Wash.	1,000
*Charleston, W. Va.	15,000
*Beckley, W. Va.	8,000
Elm Grove, W. Va.	4,000
Total, 105, aggregating	$441,550

* Annuity Loans at 6 per cent.

Paying in Full

This year the beneficiaries of Church Extension have made the best record in the payment of loans in full in all the history of this work. They have the satisfaction of knowing that in so doing they have helped other new congregations to get their first church home.

The following is a list of 104 churches that paid their loans in full this year:

Eutaw, Ala., J. W. Cassell Fund	$2,000.00
Robertsdale, Ala., Christian Ch. S. S. Fund	500.00
Clarendon, Ark., Gen'l Fund	1,200.00
Arkadelphia, Ark., Gen'l Fund	1,200.00
Los Angeles, Cal., Central Ch., Margaret K. Long Mem'l Fund	900.00
Corning, Cal., T. W. Phillips Fund	1,500.00
Sterling, Colo., General Fund	1,200.00
Pensacola, Fla., Annuity Fund	5,000.00
East Point, Ga., Gen'l Fund	3,500.00
Covington, Ga., M. H. Shelton Mem'l Fund	1,200.00
High Shoals, Ga., Asa Shuler Fund	600.00
Jefferson, Ga., Dr. J. W. Gill Mem'l Fund	1,500.00
Burley, Idaho, Louisville, Ky., 1st Ch. Fund	1,500.00
Kimberly, Idaho, Dr. J. W. Gill Fd.	687.48
Ottawa, Ill., Louisville, Ky., 1st Ch. Fund	900.00
Bridgeport, Ill., Gen'l Fund	4,000.00
Eldorado, Ill., John Beverly Vawter Memorial Fund	750.00
Rockport, Ill., St. Louis, Mo., Union Ave. Ch. Fund	500.00
Troy, Ind., Columbus, Ind., Tabernacle Ch. Fund	500.00
Tunnelton, Ind., J. C. Mason Fund	300.00
Plymouth, Ind., General Fund	1,000.00
Pennville, Ind., General Fund	1,000.00
Des Moines, Ia., Park Ave. Church, Asa Shuler Fund	2,000.00
Topeka, Kas., West Side Church S. S. and R. J. Chapman Mem'l Fund	1,000.00
Belpre, Kas., T. W. Phillips Fund	1,500.00
Kansas City, Kas., South Side or 1st Ch., Gen'l Fund	1,200.00
Norwich, Kas., Stand. Pub. Co. Fd.	2,500.00
Northcott, Kas., Asa Shuler Fund	400.00
Wichita, Kas., Fairview Ch., Gen'l Fund	5,000.00
Toronto, Kas., Geo. Darsie Mem'l Fund	500.00
North Middletown, Ky., Colored Ch., Dr. J. W. Gill Mem'l Fund	600.00
Lafayette, Ky., Cedar Rapids, Ia., Church Fund	600.00
Clarkson, Ky., General Fund	250.00
Shreveport, La., Annuity Fund	15,000.00
Capitol Heights, Md., Columbus, Ind., Tabernacle Ch. Fund	400.00
Grand Rapids, Mich., 5th Ave. or Franklin St. Ch., Gen'l Fund	3,000.00
Winona, Minn., Gen'l Fund	1,500.00
Forest Lake, Minn., Cedar Rapids, Ia., Church Fund	1,000.00
Indianola, Miss., Colored Ch., Mrs. Sarah A. Holman Fund	300.00
Mt. Vernon, Mo., Paul Austin Memorial Fund	1,500.00
Boonville, Mo., Annuity Fund	3,500.00
Larussell, Mo., Annuity Fund	500.00
Jefferson City, Mo., First Church, Annuity Fund	5,000.00
Kansas City, Mo., Jackson Ave Ch., General Fund	2,500.00
Bloomfield, Mo., Annuity Fund	2,000.00
Springfield, Mo., Forest Hill Ch., Akron, O., 1st Ch. Fund	$400.00
Conrad, Mont., St. Louis, Mo., Union Ave. Ch. Fund	250.00
Billings, Mont., 1st Ch., Annuity Fund	6,000.00
Anselmo, Neb., Kansas City, Mo., Linwood Blvd. Ch. Fund	400.00
Scottsbluff, Neb., Annuity Fund	1,700.00
North Platte, Neb., Annuity Fund	3,500.00
Alliance, Neb., Stand. Pub. Co. Fd.	2,000.00
Clearwater, Neb., Akron, O., 1st Ch. Fund	500.00
Hagerman, N. Mex., Annuity Fd.	375.00
Portales, N. Mex., Cedar Rapids, Ia., Church Fund	500.00
Belhaven, N. C., Colored Church, Dr. J. W. Gill Mem'l Fund	500.00
Farmville, N. C., General Fund	2,500.00
Columbus, O., Chicago Ave. Church, General Fund	1,500.00
Marion, O., General Fund	7,000.00
Cincinnati, O., Columbia Ch., General Fund	3,000.00
Kaw, Okla., Dr. J. W. Gill Fund	600.00
Sparks, Okla., Frank H. Main Fund	500.00
El Reno, Okla., Annuity Fund	9,000.00
Gate City, Okla., Paul Austin Mem'l Fund	500.00
Jones, Okla., Mrs. Sarah A. Holman Fund	400.00
May, Okla., J. C. Mason Fund	500.00
Nowata, Okla., Annuity Fund	3,000.00
Davenport, Okla., Gen'l Fund	600.00
Lucien, Okla., Akron, O., 1st Ch. Fund	400.00
Sentinel, Okla., Pomona, Cal., Ch. Fund	300.00
Ardmore, Okla., Colored Ch., Gen'l Fund	400.00
Baker, Ore., Annuity Fund	2,000.00
Klamath Falls, Ore., Annuity Fund	1,500.00
Berwick, Pa., General Fund	2,500.00
Indiana, Pa., General Fund	4,000.00
Erie, Pa., General Fund	3,000.00
Columbia, S. C., General Fund	3,000.00
Mountain City, Tenn., Gen'l Fund	2,000.00
Union City, Tenn., General Fund	5,000.00
Bristol, Tenn., Colored Ch., Gen'l Fund	200.00
Piney Grove, Tenn., Pomona, Cal., Ch. Fund	200.00
Denton, Tex., Annuity Fund	6,000.00
Snyder, Tex., Mrs. Sarah A. Holman Fund	900.00
Dallas, Tex., South Dallas Ch., Gen'l Fund	3,000.00
Miles, Tex., General Fund	500.00
Stamford, Tex., Cedar Rapids, Ia., Church Fund	1,000.00
Como, Tex., Frank H. Main Fund	400.00
Silsbee, Tex., Pomona, Cal., Ch. Fd.	700.00
Kingsville, Tex., T. W. Phillips Fd.	1,500.00
Paducah, Tex., Gen. F. M. Drake Fund	1,000.00
Graham, Tex., General Fund	4,500.00
Winnsboro, Tex., Mrs. Sarah A. Holman Fund	500.00
Martinsville, Va., Colored Church, General Fund	1,000.00
Pennington Gap, Va., T. W. Phillips Fund	1,000.00
Harrisonburg, Va., General Fund	1,500.00
Roanoke, Va., First Church, Gen'l Fund	5,000.00
Galax, Va., Gen. F. M. Drake Fund	1,000.00
Spokane, Wash., Jackson Ave. Ch., T. W. Phillips Fund	1,500.00

Your Church the Community Center

PICTURE to yourself a saloonless neighborhood—a rumless city—a sober nation—and you can *almost* see a millennium. But *can* you? Is a saloonless community in this day and generation not rather like a vacuum? What is to take the place of the saloon as a social center? Rum had to go, and the saloon with it, but what shall fill the void?

Is Your Church Equipped to Do It?

Not one Protestant Church in a thousand is open more than a few hours a week, and then it offers little that attracts the people who now are non-church attendants.

Why shouldn't your church be a community center?

It can be just that, and we will tell you how it can be a *self-supporting* community center, and how you can be a power in your neighborhood.

Pictures—the Universal Language

Search the catalogue of every form of entertainment and we defy you to find anything that can or that does attract so many and so many kinds of people as do the "Movies." You know that if you could attach this illimitable power to the activities of *your* church, you would fill from 50 per cent to 100 per cent of the vacuum. It is not challenging the truth to say that the movies are the most potent *unused* force in the world today to harness up to the church for the good of humanity. Shall commercialized enterprises reap the reward of a saloonless community or will your Church under your beneficent, Christian leadership fill the gap? Will you let blood and thunder—or worse—get the audiences? Will *you* provide the thing that will give your church a new hold on humanity? This is the greatest *new* opportunity the Church has known since its modern development. Men of God, get a grip on this—perhaps last—opportunity of your lifetime to develop the Church into a 100 per cent servant of humanity. Do it now, before the day is gone and your chance is lost forever. You have it in your power to be a new Herald of the Cross, by bringing together, under clean, wholesome, Christian influences the men, women and children whose social leader the Community Church can and should be. Grasp this force, this twentieth century talisman, under the potency of which you can entertain, educate, stimulate, inspire and prove

Christianity
the Most Fascinating Thing in the World

Pictures for Sundays that actually preach and help make the Christian religion winsome, real; pictures for week nights that entertain and teach in *the universal language* will draw men, women, and children to *your* community center. If you, with this program, with clean, wholesome, entertaining, educational pictures, can get the masses to attend your community center instead of the unwholesome and objectionable places, at no actual cost to you or your church, why hesitate? Call your Official Board together at once to consider a question that is so vital to the souls of men, to your church, to your community.

How to Secure a Moving Picture Equipment

A group of Christian men have organized the International Church Film Corporation for the express purpose of making it easy for churches in any community to secure films in large variety —biblical, educational, entertaining, with weekly changes, of the highest grade of excellence in the way of artistic and mechanical production. Prudent management on the part of church and pastor will at once make this plan self supporting, stimulate church attendance, and become a source of revenue for local church support. A few men can be found in every church or community to underwrite the trifling first investment. Details are now available. You, as Pastor, and every member of your official Board, should at once become thoroughly familiar with the amazingly attractive opportunity this plan offers for establishing in your church a real Community Center.

For information, fill out and mail the coupon

INTERNATIONAL CHURCH FILM CORPORATION

REV. PAUL SMITH, PRESIDENT AND GENERAL MANAGER

160 FIFTH AVENUE, NEW YORK

Fill and mail to The International Church Film Corporation Mohawk Bldg., 160 Fifth Ave., New York, N. Y.

Please furnish all available material on Church Film Work.

Name.....

Address.....

City.....*State*.....

Church.....

World Call.

Napavine, Wash., M. H. Shelton Memorial Fund	$400.00
Republic, Wash., General Fund	500.00
Sunnyside, Wash., Lizzie Pearson Chapman Memorial Fund	1,250.00
Parkwater, Wash., S. S. and R. J. Chapman Memorial Fund	400.00
Washougal, Wash., J. W. Cassell Fund	400.00
Garfield, Wash., Annuity Fund	1,500.00

The Board has entered into a contract to purchase a church building and community house on Crystal Street, Chicago, for work among the Slavs. This property is practically new. The Board secures the lot, 175x 175, and the two handsome buildings for $30,000 cash. Reliable builders and real estate men say this property could not be acquired today for $75,000. The Slavic peoples constitute 85 per cent of the population of this community. The American Christian Missionary Society will at once put on a program of evangelization and Christian Americanization with this equipment as they are now doing in the New York House at 147 Second Avenue.

Our New York property has been greatly improved by the Board of Church Extension so as to meet the program of the American Society in its determination to help adjust our enormous foreign populations to a Christian and American plan of living. Classes in scientific cooking, music, sanitation, English and home making are being conducted daily and they are all crowded. Many of the good women of our New York churches like Mrs. Bowman, Mrs. Chaney and Mrs. McMillin are helping Bertha Merrill and John Johnson. This house is to be completely rebuilt as soon as prices and material are within reach.

Subject to the approval of this Convention your Board of Church Extension has promised the church at Ridgewood Heights, Brooklyn, a $20,000 gift and a $20,000 loan and St. Charles Avenue Church, New Orleans, a $25,000 gift and a $25,000 loan for the erection of a church building, religious educational building and a community house. We believe the time has come for this Board to do this kind of work in our cities and make donations where necessary for this purpose as well as loans.

A Named or Memorial Fund can be established by a gift of $5,000 payable at once or in annual payments of $500 each. Individuals and corporations have created these funds to the number of 38. Different conventions have provided that churches pay $300 a year and individuals $500 a year. The total amount in Named Funds now is $324,458.74 and by the rotation of the money 917 churches have been erected. The interest in Named Funds goes back into the funds semi-annually at 4 per cent, thus compounding itself semi-annually until, for example, the Drake Fund has earned $8,213.42 of interest in 31 years, which has been added to that fund, until its total capital is now $13,213.42. This should be a very attractive proposition to any Christian who wants to see his money work while he lives and know it is working for Christ after he is gone. It will be seen by the following exhibits what each fund has accomplished.

We are glad to announce that the First Church, Fort Worth, Texas, on September 29, established a Named Fund by contributing $600.

The Showing of a Named Fund for 30 Years

General F. M. Drake Fund
Established February 1, 1889

Total amount received from Gen. F. M. Drake		$5,000.00
Total amount returned loans to September 30, 1919		40,672.97
Total amount interest received to September 30, 1919		8,213.42
By 91 loans made, aggregating	$53,395.00	
By cash on hand to balance	491.39	
	$53,886.39	$53,886.39

The Annuity Department

The Annuity Fund is now $560,317.45, and 546 gifts have been made to this department. The Annuity gifts this year amount to $17,200, which is much below the average. Last year the gifts amounted to $44,299. The Annuity Funds have been very helpful in our Church Extension work. They are all loaned at 6 per cent to erect church buildings. Three hundred and forty-nine church buildings have been erected through the aid of this Fund. The plan commends itself.

Bequests

This year $30,848.32 was received from bequests. A gain of $28,683.90.

Men and Millions Movement

While this movement has been promoting our Budget it has also been doing a fine work in collecting regular and emergency funds.

The Church Extension Board has received $19,246.49 from regular and emergency funds this year, making a total of $65,396.76 received to date.

In the above total there is included an annuity gift of $10,000 from Mrs. Susan Tillinghast.

Summary of Disbursements

Loans from General Fund	$76,000.00
Loans from Annuity Fund	130,650.00
Loans from Name Fund	61,310.00
Interest paid Annuitants	30,210.00
Paid on Community Houses, New York and Chicago	30,385.00
Expense of Administration	27,840.00
Total	$356,395.00

Inter-Church World Movement

Your Board of Church Extension has entered heartily into the Interchurch World Movement of North America and the secretaries and treasurer have attended the important meetings of this movement. The Board has agreed to underwrite $20,000 of the expenses of this movement for survey and promotion. If this amount is paid out during the survey and promotional days the Board will be reimbursed out of the first funds raised by the Interchurch World Movement. The Board believes this is the greatest opportunity for cooperation in the religious work of the world that has ever been launched. The uniting of the religious forces of the world in this campaign of survey and study of all questions affecting the work of the church, social, industrial and religious, is an earnest of the new day when the church shall be the leader in all the work of redemption.

Church Extension Growth in 20 Years

Growth is always interesting because it is vital. When the Disciples met in Cincinnati in 1899 to celebrate the Semi-Centennial of the American Christian Missionary Society there were $206,688 in the Church Extension Fund and 429 churches had been built by this fund. Since that time the fund has grown to $1,630,271.44 and 1,629 churches were built during that period of 20 years, making the total number aided by Church Extension to date 2,058.

It is difficult to understand what these figures mean unless we consult the Year Book for 1919 and find that in the 2,058 churches aided by the Board of Church Extension to October 1, 1918, there are 259,227 pupils who are taught the word of God in the Sunday schools and the membership of these 2,058 churches is 309,882. These churches raised last year $2,749,039 for local expenses and $562,214 for Missions and Benevolences. This is an annual dividend of 37 per cent.

These 2,058 churches have $13,000,000 of church property, of which amount they raised $9,000,000, while the Church Extension Board loaned them in the neighborhood of $4,000,000.

It is interesting to note that when the Church Extension work began in 1888, the Board was not allowed to loan more than $500 and to a congregation building a house costing no more than $1,500. In 1899 the Board was loaning on an average of $900 and was not touching the cities at all. Last year the average loan was $4,600 and practically every city of promise in the United States had been entered by the Board in assisting congregations to erect up-to-date buildings. Loans as large as $25,000 and $30,000 have been made in cities.

In 1888 Isaac Errett thought a Church Extension Fund of $100,000 would be "sufficient for a growing religious body in a growing country." What would he say now if he knew that at a single sitting of the Board of Church Extension as much as $100,000 have been granted and there is now a fund closely approaching $2,000,000.

Up to 1899 there had been returned in loans and interest $114,732. During last year alone $227,725.29 were returned on loans and interest and there is a total of returned loans and interest to date of $4,451,327.51.

We now have a good community building in New York City which will cost over $100,000 when completed and one purchased in Chicago this month costing $30,000, which will be used for preaching the gospel and doing community and Americanization work among the Slavic population of Chicago.

The Church Extension Budget for 1899 was $53,785. The Budget for 1919 will total $419,750 and the Board will dare to ask for a Budget of $664,250 for 1920, of which $73,292 will be asked of the churches, the rest to come from returned loans, interest, bequests and annuities.

On behalf of the Board,

Fletcher Cowherd,
President.
G. W. Muckley,
Corresponding Secretary.
John H. Booth,
Associate Secretary.

Members of the Board of Church Extension.
Fletcher Cowherd, President.
J. C. Hill, Vice-President.
M. H. Gray, Secretary and Treasurer.
Langston Bacon, Attorney.
F. N. Daniels. John A. Sea.
G. W. Muckley, Corresponding Secretary.

Board of Ministerial Relief

"Measuring ourselves by ourselves (in previous years) and comparing ourselves with ourselves" (in former recognition and support of our veteran ministers) we should have occasion for great rejoicing over this year's work. Surely a double blessing from the Lord of the harvest rests upon those who give thought to His spent laborers. The churches, which must ever be the chief channel of God's faithfulness to the ministers of His word, increased their contributions from $32,954.48 in 1918 to $49,089.58 in 1919, a gain of 50 per cent. The number contributing rose from 1,322 to 1,911, a gain of 44 per cent. Individual contributions rose from $2,701.35 in 1918, to $3,584.80 in 1919; the number from 216 to 231.

The Henry W. and Margaret Oliver Fund

The year brought also the largest gift but one in the history of the Board, and in an especially beautiful way. Two sisters, Mrs. Margaret B. Evans and Mrs. Mary F. Holbrook, who have continued steadfastly their sainted mother's deep concern for the aged minister, secured the cooperation of the other members of the Oliver family in creating a perpetual Named Fund of $18,000 in honor of their parents, Henry W. and Margaret Oliver. Their special interest in a minister and wife of long and distinguished service was shown in naming this couple as the first beneficiaries of their gift. Those contributing to this Named Fund were Margaret B. Evans, Mary F. Holbrook, Edith Ann Oliver, Edith Oliver Rea, Amelia N. S. Oliver, David B. Oliver and George T. Oliver.

This fine act of family and Christian fellowship was completed just before the death of Senator Oliver and thus takes on another element of sacredness.

The Permanent Fund

The stress of the year has concentrated attention upon present necessities, but we have not forgotten that the today will be followed by an unending succession of tomorrows, and so the largest addition, $31,429.20, in any year of our twenty-four has been added to the Permanent Fund, increasing it from $130,814.90 to $161,244.10. As far as possible this is loaned at 6 per cent on improved real estate. The balance in bank draws 4 per cent continually.

The Pension System

After months of careful study and preparation the pension system was inaugurated on January 1, 1919. The confidence in this timely provision is best indicated by the fact that in the nine months 435 people have been enrolled with $19,212.26 paid in dues. In a number of cases additional units have been taken, showing appreciation of the value apart from the benefits accruing from the churches.

More kinds of risks are covered than by the usual insurance policy. The dues are about the same as on a twenty-payment policy for $1,000, but the risks covered are, permanent disability, old age and death, with the further provision for minor children in the event of the death of the mother.

The value at $200 per year is equal to $4,000 invested at five per cent and greater because there is no expense and no risk of loss. Instead of being worth twice what it costs, because of the reserve from the churches, it could well be said to be worth four times the amount required in dues.

Further witness to the value of the pension will be realized when all the churches come to the six per cent as the minimum standard of support. Many of our churches have already gone beyond this goal. The large gain in the number of churches adopting this plan is significant of the better things for the ministry. No church should plan for less than six per cent on what it pays for preaching, in its loyalty to the whole ministry.

The pension should appeal in a special way to the young man. His dues are low, health good and he has before him his future, in helping build up the pension to its utmost value. It should be a part of commencement to enroll in the pension, thereby making for peace of mind and efficiency in service.

The United Budget for 1920 calls for church reserves two and one-half times the amount paid in dues, to put the value of the certificates on a basis of fifty per cent of the maximum or $250. This is the least we can think of doing. Every dollar asked is absolutely necessary to meet the demands that are sure to come. When surveys are completed early in 1920 so that adequate budgets can be made for missions, the apportionment for this fund will be correspondingly greater than the present partial and temporary call.

The White Cross Honor Roll

The increased interest in the White Cross Honor Roll is most gratifying. The churches made a splendid gain, 133 coming to this standard of support, a gain of 44 over last year, or an increase of fifty per cent. Others came near but did not fully reach the six per cent on what is paid for preaching. Thirty-eight of these gave $100 and more, a gain of 23 over last year. The natural expectation is that during this year these will graduate into the White Cross list, paying the six per cent as the minimum basis of support for this cause that is fundamental to the success of all our work. Every church not on this roll should plan at once for such support in order to assure to our ministry the most successful service.

More individuals put this work in their plans, giving $100 and more. There were eleven, which number ought to be at least fifty this year. One business man shows a fine faith by his payments of $50 per month. Many others can add a joy to their own life and brighten the life of some sainted preacher by such a practice.

The Ministerial Relief Roll

For 24 years there has been this ministry of grace and blessing. The number sharing this fellowship afforded by the churches continues to grow rapidly. Fifty-five were added this year against 46 last year. The increase in total amount paid was $16,486.57 more than a fifty per cent increase over the previous year. The rate of payment at the beginning of this year upon which we now enter, is $55,000 annually. The inroads of death have held the net increase of names on this Honor Roll down to 35, making the present number 225, of whom 125 are ministers, 86 widows and 13 missionaries. While the receipts have shown a good gain, the number added and the increased payments have not allowed us to raise the maximum above $30 per month. This amount ought to be the average instead of the top.

The Appeal of the White Gifts Service

The combined obstacles of influenza and war appeals interfered seriously with this beautiful Christmas observance last year, causing a loss of 59 schools. Two hundred three schools gave $4,003.42, an average of $19.72. The good response of these kept the receipts just about equal to last year. Many of our schools have come to make much of the White Gifts.

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One minister says: "It is better than a revival and has added spiritually to our church, more than any other one thing." Every church can add such value to her own work and at the same time honor the just claim of aged and disabled ministers.

The new exercise for this year, "A Tribute of Love," will make for a beautiful service in any school. It is built on the basis of "Self, Service and Substance." It is a dignified and beautiful observance, a time of life-decision, the consecration of self to the service of the church and the gift of substance to help carry on the work of the kingdom. The lift of the service is spiritual and the offering incidental.

We look for a great observance this Christmas. At least 1,000 schools should have a part, realizing $25,000 for the benefit of our heroes of the faith. Complete supplies are sent to schools free, where the offering is given to Ministerial Relief.

General Fund Statement

For Year Ending September 30, 1919

CASH AND RECEIPTS

Cash Balance, October 1, 1918		$17,453.10
Churches		49,089.58
Sunday Schools		4,003.42
Individuals		3,584.80
Interest and Rent on—		
Permanent Fund	$6,416.66	
Pension Fund	1,173.99	
Ministerial Annuity Fund	85.30	7,675.95
Men and Millions Movement—		
Refund on President's Salary	828.80	
Regular and Emergency Gifts	32,241.33	33,070.13
Estates of—		
C. R. Noe	300.00	
Ellen S. Leach	104.00	
J. Q. Holmes	380.56	
A. J. Cayton	6,804.29	
Catherine Bower	250.00	
R. M. Giddens	500.00	8,338.85
Annuity Bonds—		
Regular	3,100.00	
Ministerial	5,250.00	8,350.00
WORLD CALL Pro Rata		1,939.13
Miscellaneous		337.08
Loan from Permanent Fund		$6,263.00
Total		$140,105.04

DISBURSEMENTS

Transferred to Permanent Fund		$30,445.00
Transferred to Pension Fund		21,173.99
Transferred to Ministerial Annuity Fund		5,335.30
Ministerial Relief Roll		48,932.32
Annuities, Regular	$3,122.50	
Property Upkeep	34.80	
Office Equipment	150.77	
Interest	15.91	
International Convention	71.28	
Northwest Office	31.93	
Year Book	294.28	
WORLD CALL Pro Rata	2,813.79	
Every-Member Canvass and United Budget	2,981.62	
White Gift Supplies	292.50	
Committee on Missionary Education	80.32	
Salary of President advanced to M. and M. Movement	828.80	
Refund	3.37	10,721.87
Salaries—		
President	1,227.90	
Secretary	2,261.89	
Office Secretary	1,063.32	
Office Help	561.93	
Postage	589.41	
Travel	751.75	
Stationery and Printing	783.83	
Rent, Office, Telephone	585.17	
Telegraph, Telephone and Express	109.73	
Advertising	212.24	
Bonding	35.00	
Auditing	10.00	
Sundries	177.56	8,369.73
Cash Balance, September 30, 1919		15,126.83
		$140,105.04

Permanent Fund Statement

RECEIPTS

Cash Balance, October 1, 1918	$21,715.56
Loans and Securities, Oct. 1, 1918	109,099.34
Interest Added	283.76
Mary J. Chiles	100.00
Annuity Bonds	3,100.00

Estates—		
A. J. Cayton	$4,000.00	
Catherine Bower	250.00	
R. M. Giddens	500.00	$4,750.00
Men and Millions Movement—		
Henry W. and Margaret Oliver Fund	18,000.00	
Other Regular and Designated Gifts	4,495.00	22,495.00
		$161,543.66

DISBURSEMENTS

Cayton Estate Expense	$98.15	
Waco Property Expense	201.41	$299.56
Loans and Securities	125,029.23	
Balance in bank at 4%	36,214.87	161,244.10
		$161,543.66

Pension Fund Statement

RECEIPTS

Cash Balance, October 1, 1918		$11,935.51
Securities, October 1, 1918		3,859.48
Dues Paid by Certificate Holders		19,212.26
Interest Earned		1,173.99
Allotment of Contributions		20,000.00
		$56,181.24

DISBURSEMENTS

Dues Returned		$281.28
Actuary	$800.00	
Printing	783.82	
Postage	589.41	
Office Help	561.94	
Travel	651.74	3,386.91
Loans and Securities	17,512.07	
Balance in Bank at 4%	35,000.98	52,513.05
		$56,181.24

Ministerial Annuity Fund Statement

RECEIPTS

Cash Balance, October 1, 1918	$168.95
Loans and Securities	1,000.00
Cash from Annuities	5,250.00
Interest Earned	85.30
	$6,504.25

DISBURSEMENTS

Annuities Paid	$73.50
Loans and Securities	5,000.00
Balance in Bank at 4%	1,430.75
	$6,504.25

American Temperance Board

We give glory to Almighty God for the unmatched victories of the past year. From the standpoint of national legislation it has been the greatest year in the history of the temperance movement. The Eighteenth Amendment becomes effective January 16, 1920.

Activities of the Board

During the year your Board has supplied speakers and funds for three state-wide campaigns; has circularized our churches regarding the ratification of the prohibition amendment; has agitated the continuance of wartime prohibition; has delivered scores of addresses in support of national and world prohibition; has supplied copy for the press; distributed literature; sought to promote the cause of temperance at home; has studied the problems involved in inaugurating the work in other lands.

1. World Prohibition. This is the logical next step and challenges the faith and courage of the whole Church of our Lord. The liquor traffic stands across the path of the missionary and hinders the progress of the gospel in every land. In view of the world situation, the American Temperance Board asks that steps be taken at once to promote the cause of temperance especially in Mexico, China, England and France.

2. The Board asks endorsement of an agitation for a better Sunday observance.

3. It is the purpose of the Board to encourage the use of the Bible in the schools of the various states.

4. The chief ally of the organized social evil in this country has been the organized liquor traffic. The Board asks the churches to authorize us to use our best efforts for this reform.

5. The Board proposes to carry on a campaign of education in our churches and Bible schools against the use of the cigaret.

6. It is proposed that the name of the American Temperance Board be changed to the "Board of Temperance and Social Welfare (Churches of Christ)."

7. The American Temperance Board recommends that in case a union of all our missionary, benevolent and educational agencies is effected on broad and democratic lines, looking to increased efficiency and directness in promoting the organized work of our brotherhood that this Board be included in such a unification of agencies.

Financial Report

RECEIPTS

From Churches	$6,511.69
From Sunday Schools	83.98
From Individuals	191.80

From Men and Millions Movement	$5,115.99
From Miscellaneous	593.87
Total receipts	$12,497.33

TREASURER'S REPORT

Balance on hands October 1, 1918		$2,649.91
Receipts		12,497.33
Total		$15.147.24
EXPENDITURES		
Salaries	$3,988.88	
Printing	664.07	
Travel	1,452.07	
Savings Account	1,216.36	
Campaign Work	836.00	
Work in Mexico	500.00	
Year Book and WORLD CALL	689.85	
Office Expense—Rent, Postage, Phone, Supplies	687.17	
Miscellaneous	111.18	10,145.58
Balance October 1, 1919		$5,001.66
Savings Account Total		5,421.22
Total Assets		$10,422.88

The American Temperance Board,
L. E. SELLERS,
MILO J. SMITH,
Indianapolis, Indiana. *Secretaries.*

Beginning Yet Greater Things

The receipts of all the nine boards, without either college or state societies, total $2,466,156.31, against $1,979,532.86 in 1918, a gain of $486,623.45.

This is not only much the largest amount ever given by the Disciples of Christ for these great causes, but the gains are also far larger than ever before.

And the finest thing of all is the demonstration of spiritual resources in the churches. The people of God are God's people.

And they are about to do far greater things than these, so much greater that in retrospect 1919 will soon look like the day of beginnings.

From the pulpit, through the press and in the Every Member Canvass the people were told of the needs and the response was immediate and general.

Since God has so prospered His people both in means and in heart, and since the needs are far vaster than has yet been realized, and since we are well on the way toward getting an accurate assessment of these needs and toward promulgating full information regarding them, another and greater advance is certain.

The state societies and colleges and the local church work everywhere have shared fully in the advance and will continue to do so. The work of God is one.

Now is the time to organize and prepare for the Every Member Canvass as an annual event in every church. Printed matter and personal counsel will be given without charge; an Every Member Canvass Manual for workers, the WORLD CALL Reprint of twelve pages, duplex pledge cards and WORLD CALL subscription envelopes for all members. A postal card to the county committee, the state office or the address below will bring them.

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Annual Report of the Association for the Promotion of Christian Unity

Balance on hand Oct. 1, 1918		$1,248.17
RECEIPTS		
1,274 churches and Sunday schools	$7,644.39	
234 individuals	1,669.20	
Through Men and Millions Movement	8.56	
Interest on deposits	17.18	
Miscellaneous	127.25	
Total receipts	$9,466.58	
		$10,714.75
DISBURSEMENTS		
Printing	$2,571.66	
Rent and office maintenance	415.44	
Salaries	2,836.82	
Postage	465.26	
Conference and Convention expense	874.25	
Northwest office	15.97	
Joint apportionment and Year Book	252.53	
WORLD CALL	437.32	
Federal council	600.00	
		8,469.25
Balance on hand Oct. 1, 1919		$2,245.50
Total receipts for year ending September, 1919		9,466.58
Total receipts for year ending September, 1918		5,617.64
Gain		$3,848.94

H. C. ARMSTRONG,
Secretary.

"Do You Hear the Crying of the Children?"

A BIG New York daily recently published a pathetic story, by Josephine Casey, of the hard life and untimely death of a little girl in one of our New England factory towns. She tells how the child at the tender age of eight years had come from the Azores, and how in less than two years in an American mill this tender slip of humanity drooped and died and came to her grave in a land that had held so much of hope for her:

"She had been happy as a child in the sunny Azores, and used to tell of how she romped in the meadows and gathered the flowers, with her little brother as her companion. She said she had never had a pair of shoes on her feet until she came to America.

"Her mother died and her father came to this country and obtained employment in a mill at Fall River. His wages were low and he saw an opportunity to add a few pennies a day to his income by putting the little thing to work in the mill. And this little creature, accustomed to bright sunshine, green fields and pure air, was fastened to a machine in the impure atmosphere of a factory.

"Her love for flowers was learned through a simple little incident. Another girl was ascending the stairway to the workroom in the factory, holding in her hand a crimson geranium. The flower slipped from her fingers and fell to the floor of the hall below. She retraced her steps to recover it, but the baby was there before her and was pressing the crimson flower to her little pale face when Rose reached her side. The little one begged for the flower, which was readily given to her, and then the child told of her child life in her home across the sea.

"Friendship grew between them, and the older girl used to watch the child in the workroom, how she would steal away from her machine when the foreman's back was turned, cling to the window sill, with her eyes strained for a sight of the blue sky and the big outside world, with such longing written in her face as would touch a heart of stone.

"Though the foreman would roughly tear her away from the picture her fancy built in the sky and rudely push her back to her machine, she would steal away again at the first opportunity. And she was wasting away all the time—her hard life, long hours, drudgery, impure air and insufficient nourishment were doing their work." So runs the story.

Finally she came no longer to her place at the mill. The older girl would go to her humble home every payday, bearing a bunch of flowers, the cost of which made considerable inroads upon her own slender income. The child would smile as she took the flowers and would say they were very beautiful, but "not like my own flowers in the Azores."

Thus she faded. Thus she died.

Have we, as members of society and of the Church of Christ, no responsibility for this and the thousands of other lambs of "His flock" that plead for a sight of the blue sky and of the fields and flowers, and who starve for the tonic breath of the open air? Shall these little ones made in the image of God be ground in the mill of commercialism that their stronger brothers and sisters may be supplied with every luxury? Shall American children, when robbed of the protection, training and love of a comfortable home, no matter what the cause, be left to suffer cruel privation and to take every chance of becoming criminal, pauper, or occupying early graves? There is hope, thank God, for a favorable answer to these questions. The men and women of America are just. They are awakening to the awful injustice that has been and still is being perpetrated upon helpless childhood, and they are preparing to rectify these wrongs. In the meantime, the Church is answering the cry of these helpless little ones and is hastening to their relief.

Good News from a Far Country

RODERICK A. MACLEOD

RECENTLY our hearts have been filled with great joy, and we know that you will be filled with joy and will rejoice with us. Seven members of the Chinese inquirers' class were baptized on the last day of June. It was a great day. In the morning we met in the church. Our evangelist preached a great sermon. At the close of the sermon the seven who were to be baptized came forward to make "the good confession." It was a touching scene for many of the members of the mission. Dr. Shelton heard two of his assistants tell of their past life, their sins, and their determination to follow Christ and to serve Him only. Mr. Ogden heard a brilliant young man who was trained in our school, and is now teaching there, confess Christ. Our evangelist heard these and four others, all of whom he had been teaching for about a year, testify for Christ. He said that "The Spirit of God was present with power." I never saw him so moved. His face was radiant with joy. We wished that Mr. Baker could have been there to enjoy with us the fruit of his labors.

Not only did these men confess Christ, but also, in addition, they bore testimony to His saving power. One man said that he had tried all the means of which he had heard in order to find peace. "I have gone so far," said he, "as to enter a heathen temple and, having suspended seven burning lamps from hooks made fast in the flesh of my body, prostrated myself before the idol; but that did not bring me peace. Now I have found peace in Christ." All testified that they had felt their former life to be sinful; but that they had found salvation in Jesus Christ.

The effect of these testimonies on the other inquirers, and on the "outsiders" who were present, was stirring. Six of the inquirers asked for baptism; and seven of the "outsiders" asked to be enrolled as inquirers. This brings our number of earnest inquirers up to thirty, and our church membership to thirteen in number. We shall continue to instruct them all "in the way of the Lord more fully."

The Tibetan work is also progressing. During the month of May an average of 249 attended classes in the Tibetan Sunday school each Sunday. Adults are attending in larger numbers, and the work looks more hopeful each day.

We feel that the Lord is answering the prayers of His people, and assisting their efforts. There is no reason for discouragement even if the progress be slow, and the results be small. It is a far call from the darkness of heathenism to the full light of salvation in Christ Jesus our Lord. In this place we are overjoyed by this small gain. "Blessed be Jehovah God, the God of Israel, who only doeth wondrous things; and blessed be His glorious name forever; and let the whole earth be filled with His glory."

Batang.

Isn't This Fine?

DEAR WORLD CALL:

The summer of 1916, a wonderful joy began to come to me and finally arrived a month ago. I want you to know about it. My friends thought to send me to Japan for the summer of 1916 to come back with my younger daughter, Rachel, who visited Gretchen that year. I could not go then, but was informed when I could "the way would be open." So here I am, entering that open door, and sailing with Gretchen on the "Empress of Asia." After twenty years away from that land that has meant so much to me, I believe you will imagine my emotions. A "year's leave" given me by the Foreign Society, and love gifts of scores of friends, make this possible. You will tell our friends in many lands, won't you, and express our affectionate greetings, thanks and good-byes? Remember the Kindergarten in Akita where Gretchen is putting her life. We'll write again. Affectionately,

LAURA DELANEY GARST.

Akita, Japan.

(Mr. and Mrs. C. E. Garst were missionaries in Japan from 1883 until his death in 1898.)

Notes and News

The Christian Woman's Board of Missions has received $2,100 from the estate of Miss Catherine Bower.

A class in "The Will of God and a Man's Life Work" is being conducted by Mr. Stipp for the high school students in Laoag, Philippine Islands.

On August 22 Mr. Malcolm L. Norment and Miss Arabella B. Marvin were married at Sapulpa, Oklahoma, the home of Miss Marvin. Mr. and Mrs. Norment have gone to South America for mission work.

Many Woman's Missionary Societies and Young Woman's Missionary Circles celebrated in their September meetings the forty-fifth anniversary of the Christian Woman's Board of Missions. To these meetings were brought the "love gifts" of the members and friends of the Association.

When our three missionaries in Porto Rico, Mr. and Mrs. Carpenter and Miss Florence Mills, learned that Mr. and Mrs. T. C. Perry would be sent to help them this fall, their joy was exceedingly great. Miss Mills writes that they "celebrated." The burden looked very heavy to them after Mr. and Mrs. Wood went away.

F. Gaylord Roberts of Laredo, Texas, writes: "We are planning our fall campaign. The church expenses are all paid, and a few dollars now in the treasury. Two valuable additions recently. We will have others as fall comes on. I shall calculate on having your constant prayers for this is a hard field, and much prayer will be required."

Mr. and Mrs. J. E. Randall and their two children went on furlough to England in August. We have had delightful letters from them. They are greatly enjoying the fellowship of the brethren and sisters in England, and we are quite confident that they are giving our English friends the helpfulness which missionaries of the right kind always give when they touch the home churches. The latter part of August Mr. Randall had the privilege of a visit with Dr. Barger of our Congo Mission, who was thus far on his way for furlough to America. A Presbyterian missionary from Brazil was with the group and a couple from the Sudan Interior Mission. It was a wonderful experience for these missionaries from their many fields to have conference together in England.

Mr. J. N. Bierma, of Rath, India, writes that the little institutional work he started at that station is still making progress. It is under the original Board of Directors composed of Hindus, Mohammedans and Christians and is supported by popular subscription. During famine time, it has been difficult to support it. Mr. Bierma says they need a little endowment. The library is being popularized and he is hoping that great good will come from this small beginning of social service. He reports eight baptized at Rath during the first six months of 1919. Six of these came from caste.

Mrs. Eliza Hopkins died at Elloan, Montana, August 16. Friends of the mountain school at Morehead, Kentucky, will remember Mrs. Hopkins' faithful service in the primary department of that school from 1905 to 1910. She was a very strong force in the school, and much loved by the children and by their parents.

Mrs. Joseph E. Bird, president of the South Idaho Christian Woman's Board of Missions, says in a recent letter: "We wonder if any other state has a Woman's Missionary Society in every active church in the state. There is only one church in which we have no society and that has not been holding services for a long time. We exceeded our aim the past year for the general treasury. Either the secretary or I will be in attendance at the Cincinnati convention."

The first session of the Bay View Interdenominational School of Missions held at Bay View, Michigan, July 17 to 23, was of unusual interest. Outstanding features were lectures on the textbooks, "Christian Americanization" and "Crusade of Compassion," by Mrs. Hallie Lynn Hill, on methods by Miss Carrie Barge and Bible studies on "Marks of a World Christian" by Mrs. D. J. Fleming. Miss Carrie Barge was elected general chairman for the coming year. There were 288 registrations from nineteen states.

N. J. Reasoner, located in Deming, New Mexico, writes: "Upon the first Lord's day of August our Bible school attendance was 111, the highest mark in the school for years. That night the churches had a union meeting. The second Lord's day I accepted the invitation of the United States army chaplain, given at the suggestion of the commanding officer, who is a Catholic, to preach to the soldiers at Hachita, fifty-seven miles distant. The United States supplied transportation both ways."

While Mr. and Mrs. T. F. Reavis, missionaries from Buenos Aires, South America, were visiting Mr. Reavis's relative, Mr. Yokley, of Vinita, Oklahoma, they were made very glad by the church of which Mr. Yokley is pastor, surprising itself in pledging $500 for missions. In the past this church has been raising no more than $100. This $500 does not include offerings from the Woman's Missionary Society. These missionaries traveled many miles, visiting small and large companies of people, telling them about the work in South America.

Mr. Robert Lemmon of our South America mission recently made a journey of 1,500 miles. He gives a few interesting facts. In Corrientes there are several towns with a population of from fifteen to twenty thousand. Goya is about one-third the size of Corrientes and has a normal school. Parana, with a population of 36,000, is a political and educational center. There are sixty-five or seventy members in the evangelical church there, and a woman's missionary organization. In the town of Nogoya there is a group of believers who, he thinks, might be organized into a church. In LaPaz and at Diamante, each with a population of 10,000, there are some Protestant Christians.

Christ or Christmas

Too many people, too many Sunday schools, make more of **Christmas** than they make of **Christ.** They make many Christmas gifts, because it is Christmas; but none to Him.

"White Gifts for the King"

The new Christmas service corrects this, and makes of Christmas only a day on which to honor Him, and make to Him the supreme gift of Self and be glad.

Because of this, in many places and in many cases, the windows of Heaven have opened wide and blessings rich have poured down upon the school.

In this new service three forms of gifts are offered:

SELF SERVICE SUBSTANCE

"These three, but the greatest of these is"—"Self to Christ."

Surely here is the whole blessed gospel of giving in three words.

Is it any wonder there is unusual blessing in the "White Gifts for the King" Service to all schools which use it?

A DISTINCT LOSS

It is unquestionably a distinct loss for any school not to know **all about it.** One school reports seven conversions, thirty-one reconsecrations, three hundred pledges of service, eighteen baskets of provisions and $81.46 in cash.

Would you have anywhere from one to a score or more persons make a **Birthday Christmas Gift of Self** to Christ in your Sunday school?

Then use the only **Christmas Service** which gets such results, and you may confidently expect them, too.

HOW TO KNOW ALL ABOUT IT

The whole beautiful story with suggestive plans is charmingly told and outlined by Mrs. Phebe A. Curtiss, and others, which may be had by ordering

"White Gift Outfit," Price $0.65

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John Heston Willey (*Cloth $1.25*)

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Comparative Statement of Receipts for the Year Ending September 30, 1919

American Christian Missionary Society
(Including Bible School Department.)

	1918	1919	Gain
Churches	$74,798.18	$95,792.54	$20,994.36
Bible Schools	53,650.73	59.246.45	5,595.72
Christian Endeavor Societies	704.78	1,744.74	1,039.96
Individual Offerings†	7,266.38	1,532.24	5,734.14*
War Emergency	9,280.18	1,127.16	8,153.02*
Armenian and Syrian Relief	2,908.74	2,254.61	654.13*
Bequests	2,720.72	5,618.44	2,897.72
Annuities	15,500.00	10,900.00	4,600.00*
Interest	15,422.07	22,053.90	6.631.83
Men & Millions Movement	76,981.25	69,710.86	7,270.39*
Subscriptions and Lit. including World Call pro rata	1,613.31	11,183.54	9,570.23
Miscellaneous	16,966.92	21,248.47	4,281.55
	$277,813.26	$302,412.95	$24,599.69

†Not including, this year, payments on designated pledges through Men and Millions Movement.

Foreign Christian Missionary Society

Number Cont. Churches	3,173	2,915	258*
Number Cont. Sunday Schools	3,859	3,876	17
Number Cont. C. E. Societies	1,271	1,057	214*
Number Cont. Individuals	990	891	99*
Churches	$184,616.17	$201,713.21	$17,097.04
Field Reports	5,948.60	10,350.27	4,401.67
Sunday Schools	130,910.72	161,268.41	30,357.69
C. E. Societies	19,318.72	20,626.04	1,307.32
Individuals—General Fund	31.946.23	27.470.86	4,475.37*
Special Fund	10,159.60	14,658.97	4,499.37
Field Reports	2,754.75	6,052.01	3,297.26
Men & Millions Movement	76,638.58	62,965.24	13,673.34*
Bequests	1,870.00	18,942.63	17,072.63
Miscellaneous—General Fund, Includ. World Call pro rata	36,114.72	69,794.13	33,679.41
Field Reports †	80,994.64	128,774.83	47,780.19
Annuities	44,250.00	34,599.54	9,650.46*
	$625,522.73	$757,216.14	$131.693.41

Gain in Regular Fund Receipts	$59,332.01
Gain in Special Fund Receipts	26,532.74
Gain in Field Reports†	55,479.12
Loss in Annuity Fund Receipts	9,650.46

†Amounts received from field sources and expended on foreign field under direction of missionaries.

Christian Woman's Board of Missions

Churches	$29.297.55	$50,567.20	$21,269.65
Missionary Societies & Circles	272.357.38	313,950.77	41,593.39
Children's Organizations	16,979.40	18,924.06	1,944.66
Bequests	8,191.00	16,525.14	8,334.14
Individual Gifts	47.252.50	58,129.40	10,876.90
Interest	18,362.74	20,276.86	1,914.12
Subscriptions and Literature	38,023.09	22,370.09	15,653.00*
World Call pro rata	———	11,634.72	11,634.72
Mission Fields & Institutions	17.197.04	21,908.79	4,711.75
Men & Millions Movement	101,565.19	72,119.75	29,445.44*
Sale of Property	1,152.28	1,739.16	586.88
Raised & Disbursed on Field	43.939.20	73.602.86	29,663.66
Miscellaneous	12,408.00	10,202.13	2,205.87*
	$606,725.37	$691,950.93	$85,225.56

National Benevolent Association

Churches	$51,136.90	$74,644.52	$23.507.62
Schools	67,602.59	88,312.29	20.709.70
Societies and Lodges	5,252.87	5,830.34	577.47
Individuals	43,570.70	42.991.85	578.85*
Board, Admission, Patients	22.207.92	26.028.60	3,820.68
Annuities	15,500.00	37,302.50	21,802.50
Trust Funds	1,517.82	4,072.00	2,554.18
Bequests	6,216.53	22,818.38	16,601.85
Endowments	500.00	100,500.00	100,000.00
Interest Earned	9,731.79	18,381.31	8,649.52
Men & Millions Movement	35,584.06	15,412.76	20,171.30*
World Call pro rata	———	7,756.52	7,756.52
Misc., Rummage, Etc.	6,175.98	5,143.79	1,032.19*
	$264,997.16	$449,194.86	$184,197.70

Board of Church Extension

Churches	$33,084.63	$39,227.76	$6,143.13
Sunday Schools	385.97	866.02	480.05
Individuals	580.62	272.63	307.99*
Annuities	44,126.00	17,040.00	27,086.00*
Bequests	2,164.20	30,847.42	28,683.22
Men & Millions Movement	20,017.50	18,546.48	1,471.02*
World Call pro rata	———	3,878.26	3,878.26
	$100,358.92	$110,678.57	$10,319.65

Board of Ministerial Relief

Churches	$32,954.48	$49,089.58	$16,135.10
Bible Schools	4,090.68	4,003.42	87.26*
Ind. & Men & Mill. Movement	30,450.66	36,654.93	6,204.27
Bequests	2,450.00	8,338.85	5,888.85
Annuities	1,300.00	8,350.00	7,050.00
World Call pro rata	———	1,939.13	1,939.13
Miscellaneous	1,667.16	337.08	1,330.08*
Interest and Rent	5,912.83	7,675.95	1,763.12
	$78,825.81	$116,388.94	$37,563.13

Pension Fund, October 1, 1918	$15,794.99	
Dues paid by Ministers	18,930.98	
Interest Earned	1,173.99	
Allotment from 1919 Contributions	20,000.00	
		$55.899.96
Promotion and Administration		3,386.91
Balance in Pension Fund, October 1, 1919		$52,513.05

Board of Education

Churches	$5,690.23	$8,799.54	$3,109.31
Colleges	1,400.00	2,861.66	1,461.66
World Call pro rata	———	1,939.13	1,939.13
Miscellaneous	238.54	804.19	565.65
Interest	———	6.36	6.36
	$7,328.77	$14,410.88	$7,082.11

American Temperance Board

Churches	$4,146.33	$6,538.19	$2,391.86
Sunday Schools	314.57	82.98	231.59*
Ind. & Men & Mill. Movement	6,129.91	5,297.84	832.07*
World Call pro rata	———	969.56	969.56
Miscellaneous	1,752.59	578.32	1,174.27*
	$12,343.40	$13,466.89	$1,123.49

Association for the Promotion of Christian Unity

Churches and Sunday Schools	$3,939.96	$7.644.39	$3,704.43
Individuals	1,626.10	1,669.20	43.10
World Call pro rata	———	969.57	969.57
Miscellaneous	51.38	152.99	101.61
	$5,617.44	$10,436.15	$4,818.71

Grand Totals for All Boards

Churches	$425.613.03	$544,367.20	$118.754.17
Sunday Schools	256.955.26	313,779.57	56,824.31
Christian Endeavor Societies	20.023.50	22,370.78	2,347.28
Ind. & Men & Mill. Movement	493.024.03	533.985.02	40.960.99
Bequests	23,612.45	103,090.86	79,478.41
Annuities	120.676.00	108,192.04	12,483.96*
Interest and Rent	49.429.43	68,394.38	18.964.95
Missionary Soc. & Circles	272.357.38	313,950.77	41.593.39
Children's Organizations	16,979.40	18.924.06	1,944.66
Miss. Fields & Institutions	17.197.04	21,908.79	4,711.75
Subscriptions & Literature	39,636.40	23,857.98	15,778.42*
World Call Subscriptions & Advertising, 9 months	———	50,417.32	50,417.32
Miscellaneous	244,028.94	342,917.54	98.888.60
	$1,979,532.86	$2,466,156.31	$486,623.45

*Loss.

Why $100,000?

The Bible School Department of the American Christian Missionary Society is asking this year $100,000 from the Bible Schools. This statement outlines the need for such an amount.

I. To Maintain the Present Program of Activities which Include

1. In the Bible School Department
   - Four National Workers and their office assistants
   - Twenty-three State and District Field workers and their assistants
   - One Negro Field Worker
   - Two Religious Day Schools
   - Cooperation in many unified and interdenominational activities in religious education such as Joint Committee on Missionary Education, Lesson Committee, Sunday School Council, World's Sunday School Association, etc.

2. In the Evangelistic Department
   - Assistance through Living Link relationship and otherwise in helping many struggling home mission churches come to self-support $65,000

II. To Meet the Necessary Increase in Salaries, Travel, Printing, etc., needed by the Present Service.

D. K. Stewart, Superintendent of Central, Detroit, says:

"We must bear in mind that less than $100,000 will not meet the increased burden of extension work due to the HIGH COST OF LIFTING"

III. To add the following needed Bible School Workers

- Two Workers for Alaska
- An Associate for the Negro Field
- Two Field Workers for Canada, one for Western Provinces, headquarters at Winnipeg; the other for Eastern Provinces, headquarters at Toronto
- A Teacher Training Superintendent for full time service
- A College Endowment Field Secretary to help secure permanent funds for Chairs of Religious Education
- A Missionary Education Secretary through Joint Committee
- Summer School Promoter especially for teen age boys' and girls' conferences
- Additional field force in several states and districts imperatively needed
- Several specialists for local school campaigns
- Necessary office staff for the preparation and promotion of literature, finances, and campaigns 35,000

Total Needed for 1919-1920 ---------- $100,000

This amount will represent the Combined Efforts of 8,000 Bible Schools to help *build the Church* in the Life of America.

The Best Time to Take This Offering is the Day set apart in the Bible Schools of the Brotherhood—THANKSGIVING SUNDAY, NOVEMBER TWENTY-THIRD

Send all offerings to

Robt. M. Hopkins, Bible School Secretary

AMERICAN CHRISTIAN MISSIONARY SOCIETY

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A postal card request will bring you copies of the fine exercise "Building the Church in America."

Mr. W. C. Macdougall writes from Jubbulpore that the work of the college there is opening hopefully; that they have a fine group of boys in both the English and Vernacular courses. He speaks of having recently baptized a young Brahman who nearly lost his life by having been beaten by his people. The young man shows a fine spirit about his persecution and is anxious to have others of his people become Christians. Since Mr. Macdougall returned to the mission field, he has baptized seven young men who have come out of Hinduism.

Our Syracuse, New York, Endeavorers have written of their pleasure in making the gift for immigrant work. We quote as follows:

"As missionary chairman of our South Salina Street Christian Church C. E. Society of Syracuse it gives me great pleasure to state that our full apportionment of $10 for American missions immigrant work was reached. We have an active membership of about twenty-eight. Our service that Sunday was quite successful, considering the summer season. About sixty-five were present."

Under date of July 17 Miss Orah Haight writes from Jhansi, India, of the heavy but many-sided and delightful work. There are 250 boys in the school, and the rooms are crowded. They are hoping for a new school building to accommodate the large school. They prepare the boys for high school. This year the whole class, four boys, passed. Next year's class is much larger. Miss Haight writes, "I am so glad for the prohibition stand in America. I am trying, with all my power, to get the saloons out of Jhansi. Last year one of those we had here was closed. There are sixteen more to close. Pray for us in this work. Drink is awful here."

Mr. W. C. Macdougall writes from Jubbulpore, India: "We are this year beginning a new three-year course in English in addition to continuing one regular vernacular course. The English course is put on for the first time to meet a need in our mission to qualify for larger service a number of higher grade men. We are hopeful that they may become real leaders in our growing Christian communities. We are putting much thought and prayer into this work."

Mrs. Macdougall writes: "The work looks greater and more worth while to me now than ever before. Mr. Macdougall has baptized five Hindu men since our return. They were all members of the labor corps in the army."

Mrs. Bessie Farrar Madsen wrote from the hills in Landour, India, where she was having her vacation: "We have had a series of most thoughtful lectures up here in the hills by missionaries of long experience, specialists in their line, on such subjects as 'The Evolution of Hinduism', 'The Missionary's Relationship to Mohammedanism.' Tomorrow we are to have one on the 'Inwardness of the Arya Samaj'. These are given in connection with the language school. Young missionaries in every mission listen, but the number of white-haired folk among the listeners shows how eager even old workers are to enlarge their experience and to learn another's way of meeting difficult problems. Then there are such heart talks on the spiritual life. Verily God is speaking to us through his servants as never before. Tonight Dr. Janvier of the Ewing Christian College gave the message 'For Their Sakes I Sanctify Myself'. It is a steep climb from our house to the top of the hill where the little church stands about 900 feet above us, but we often reach the heights in more sense than one after the toil of the climb."

Mr. C. B. Osgood, who is Regional Superintendent for Minnesota, North Dakota and South Dakota in the evangelistic field, under the American Christian Missionary Society and the Christian Woman's Board of Missions, urges the needs of some of the struggling churches in his field. He has been seeking for a minister for the church at Minot, North Dakota, which field would embrace Des Lacs and Williston. He is soon to visit Des Lacs. There are several there waiting baptism. The outlook in the field, in general, is much improved, above what it was a few months ago. A number of men have been located in Minnesota and South Dakota recently.

M. R. Ely writing from Vancouver, B. C., says:

"The great event of this week and one of the finest privileges that come to our Vancouver churches, is the reception to be given on Wednesday evening in honor of the missionaries who on Thursday sail on the *Empress of Asia* for their stations in the Orient. Following are the names and destinations: Dr. W. M. Hardy, wife and children, who are returning to Tibet; Dr. and Mrs. Caldwell, new appointees for Tibet; Mr. and Mrs. McCaw and children for the Philippines; Mrs. Garst and daughter Gretchen returning to Japan, and Miss Lois Anna Ely going to China."

Mrs. Rillie Loer, of Evansville, Indiana, recently spent some time in Porto Rico, to be with her son, who is stationed at San Juan in a radio station. She has written of meeting our missionaries. She says: "My son and I spent one Sunday afternoon and evening with Mr. and Mrs. Wood before they sailed for home. I spent a week-end with Miss Florence Mills, and two weeks ago, my son and I spent Saturday night and Sunday with Mr. and Mrs. Carpenter in their beautiful mountain home. Mr. Carpenter and my son went up to one of their churches that is fifteen hundred feet up the mountain. Mr. and Mrs. Wood, Mr. and Mrs. Carpenter, and Miss Mills have done, and are doing wonderful work here."

Professor F. L. Jewett of the Bible Chair work at Texas University, writes that a special committee of the faculty, with about a dozen members in it, was appointed by the president to investigate thoroughly and to report back. This committee passed favorably on the work. Then the College of Arts faculty made a favorable report on the Bible Chair credits and a general faculty committee as well as the Board of Regents, passed favorably on the report. This has given Professor Jewett new courage in his great work and makes him feel more strongly established in the work than ever. He writes that there is a splendid spirit prevailing among all those engaged in religious work in the university.

ROBERT H. ORR, A. I. A.
Consulting Church Architect
1301 Van Nuys Bldg. Los Angeles, Cal.

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AFFORDS SPECIAL AID TO
Sons and daughters of ministers, honor graduates of high schools, ministerial and missionary students.

Address R. H. CROSSFIELD, President

D. B. Titus gives us an encouraging message concerning our work in Galveston, Texas:

"We now have a teacher training class taking the new standard course. Twenty-four are enrolled and are doing good work. Our class meets for lunch at 6:15 Wednesday evenings. Following the lunch we have our worker's council, then the class meeting and following that the prayer meeting.

"Business conditions in Galveston are improving very rapidly. The Government has now allotted enough ships to this port for the month of September to move four million bushels of wheat, which is now here in the elevators or on track.

"The improved conditions are already bringing us a few new workers and we expect many more during the fall and winter."

Greeting to the Christian Woman's Board of Missions from the Maudaha, India, church. May you know that by the great kindness of God the Maudaha church is in fine condition and is growing day by day.

We have heard how you are made so great effort to carry on God's work during the terrible war. Therefore the Maudaha church decided to send you seventy-five rupees for this year's offering. So kindly send us a receipt for this seventy-five rupees.

We have also heard about the life membership. So the Maudaha church has chosen Charles Lester Rothermel as its life member for this year.

(Signed) C. ALBERT,
Church Treasurer.

Translation written by James Williamson, church clerk.

Miss Ina Hartsook, who went out to India some years ago as a missionary, has been for a few months in the homeland, and will not, until in a better condition of health, return to the field. The missionaries in India and the Board deeply regret this enforced stay of hers in the homeland, but we are all hopeful that she will be able to do some work among the churches and that perhaps she may grow stronger and be able to return to her much loved missionary work. She has decided to live on a ranch in Montana, having the benefit of the outdoor life. She says in a recent letter:

"When I write the sketch of 'me' there will not be much to write prior to my entrance to the College of Missions, for I have lived most since then. I only wish I might have continued longer in the larger, fuller life. However, this present life is larger and fuller, but it is not *the* larger, fuller life. Pray that I may again be fitted for a life of service in His name in India."

F. D. Butchart of the Bohemian Mission in Cleveland, Ohio, sends the following detailed report of the Daily Vacation Bible school:

"Our school was in charge of six trained teachers, three of whom were volunteer helpers. Most excellent help was given by Miss Julia Henn, a member of the Euclid Avenue Christian Church. The total cost of the school was $65.

"This is our seventh year in the Daily Vacation school and we believe it has been one of our best.

"Total enrollment 308, boys 149, girls 159, average daily attendance 119.

"A survey of church relations showed 31 per cent Catholic, 39 per cent from our own church, 16 per cent of no church and 14 per cent from other Protestant churches. Fourteen different nationalities were represented and 76 per cent foreign-born or of foreign-born parentage. The leading nationalities were as follows: Bohemian 60 per cent, Polish 9 per cent, German 5 per cent.

"A closing entertainment was given by the children of the school to which the parents and friends were invited. About three hundred assembled to enjoy the entertainment offered and to inspect the hand work which had been completed by the boys and girls."

Miss Ruth Musgrave gives this account of events in Lotumbe, Africa:

"I recently attended my first Christian marriage in Congoland. There were nineteen

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The Christian Herald is one of America's really great religious and social institutions. It is the best loved and most widely read interdenominational weekly family magazine in the world. It has been the means of relieving more distress, feeding more hungry, clothing more naked than all other periodicals combined. It is dedicated to the service of humanity.

It is at the forefront in the effort to make of every church a community center for social and religious uplift. It tells the important news of every denomination, but is the organ of none. You and your family need the stimulus, the inspiration, the vision of world service the Christian Herald gives. A million new short term subscribers before 1920 is the Christian Herald's goal. The 6 months' reduced price offer is made without profit to the Christian Herald. One dollar in currency, check or money order sent now (at the Christian Herald's risk) is guaranteed to give you more and better literature than you could imagine possible. **And remember—** every subscriber for six months or more is entitled to enroll in the six months' course of Bible Study to be conducted by the Faculty of the Moody Bible Institute on payment of one dollar additional (two dollars in all). Use the coupon.

IMPORTANT—During the 26 weeks for $1.00 period, Grace Livingstone Hill's new and best serial story, "Betty Hope," will appear complete in the Christian Herald in advance of its publication as a $1.50 book. "Betty Hope" will be followed by another of those wonderful Courtenay Savage serials entitled "Morning," also to appear as a $1.50 volume after Christian Herald readers have had it. This will give Christian Herald 6 months' subscribers two gripping, wholesome serial stories without extra charge.

THE CHRISTIAN HERALD
603 Bible House, New York

I wish to join the Christian Herald's correspondence course—twenty-four Bible studies—and to have my name entered as a six months' subscriber to the Christian Herald. I enclose $2.00 in full payment. ($1.00 for the correspondence course and $1.00 for this special six months' trial subscription).

Name_____

Address_____

couples. Some had had the tribal marriage, but since becoming Christians they wanted to have the Christian ceremony.

"Mr. Moon and Mr. Hobgood had previously secured from each couple their native names and their Christian ones (every Christian is given a Bible name), the village from which they come and the tribe to which they belong. One little girl about twelve was refused marriage on account of her age.

"These weddings took place after the 161 baptisms in the morning. Four from my class of thirteen boys were baptized. We learn Bible verses in school. I will be so happy when I can tell them Bible stories and have them retell them so that when they go out as teachers and evangelists they will know the Bible truths. Christ in the lives of the people surely is visible out here."

It is impossible for me to picture the scenes of China and Chinese life in words. The wonder and bigness of our opportunity to serve here is overwhelming at times. The people seem ready and willing to be helped and to listen to whatever is said to them. Even the priests in the temples will listen courteously to everything that is said to them, and will read any Christian literature we give them. It seems that doors of opportunity are open everywhere we look. This makes us feel the responsibility very heavily. They are looking to us to lead them into the light and to help them in so many ways, and we must be able to give them this help. Sometimes the language looks so impossible and so difficult, but when we realize anew every day why we are working away over this language, and all the larger meaning of these hours spent going over and over the simplest words and expressions, we take on new courage. We know that this is our way of getting into the thoughts and lives of the people and the means of giving them help. Our year's work in the Language School has been very profitable in many ways. Besides the language study itself we have had the association and fellowship with missionaries from other churches and boards, and we feel more closely bound up with the work of all China. How we do appreciate Kuling. It is just like home to me up in these great, beautiful hills. I love to roam around through the mountain paths and forget that I am not at home, but when our hearts turn toward home and we begin to get a little lonely there always comes before our minds that purpose which led us to China. We realize how vastly worth while it is, and we are happy and thankful because He has led us here. We are trying to finish our first year's language course this summer while we are up here in Kuling, and we look forward with happy anticipation to next year, for we shall be able to help in the work of the mission, we hope, in many ways.

DELLA G. LEGG.

A trip to Chuchow, China, as described by Miss Lillie F. Abbott: "We left the house at five o'clock in the morning and drove through the silent streets of the city, occasionally passing a gardener who was already starting for market with a heavy load of vegetables suspended from his shoulder. But the fun didn't really begin until the five-mile ride was over and we had ferried across the Yangtze to the station, where we discovered that this through train carried nothing but third-class cars—box cars with hard, wooden seats around the sides. The one woman in the car and several of the men were smoking cigarets. I was more than thankful that I had worn my rubbers when the passenger who sat directly opposite me kept spitting, apparently trying to see how near he could land to my bag without really hitting it. I knew that if he kept this up the whole trip I should have to wade out. Of course there was no heat in the train and most of the windows were broken. Our window had all the lower panes entirely gone; as soon as we started, a strong breeze blew in upon us. It is only a two-hour ride from Nanking to Chuchow; but by the time the journey was half over I had to take my rubbers off and sat on my feet to keep them from freezing. I had sent word that I was coming on another train, so there was no one at the station to meet me. A long-haired, wild-looking coolie grabbed a few of my many bundles and started off, after I had told him that I wanted to go to the home of the foreign woman. I entirely lost sight of the coolie, who was going on with my baggage. I hurried after him. He went on and I followed, not having the least idea where he was going to take me. Since it had rained almost steadily for over three weeks, perhaps you can imagine the condition of those streets. Such mud and filth I have never seen nor thought of. I tried to keep one eye on my baggage and the other on my feet to see that they did not disappear entirely, but I could not be entirely unconscious of the two rows of curious eyes which gazed at me from the sides of the street. After we had walked nearly a mile we came in sight of the foreign houses, and I knew that my destination was near at hand."

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CLOYD GOODNIGHT, President, Bethany, West Virginia.

New Stomachs for Old In 48 Hours

By R. S. Thompson

THOUSANDS of people who suffered for years with all sorts of stomach trouble are walking around today with entirely remade stomachs—stomachs which have been remade in from 48 to 72 hours! They enjoy their meals and never have a thought of indigestion, constipation or any of the serious illnesses with which they formerly suffered and which are directly traceable to the stomach.

And these surprising results have been produced not by drugs or medicine of any kind, not by foregoing substantial foods, not by eating specially prepared or patented foods of any kind, but by eating the plainest, simplest foods **correctly combined!**

These facts were forcibly brought to my mind by Eugene Christian, the eminent Food Scientist, who is said to have successfully treated over 23,000 people with foods alone!

As Christian says, man is what he eats. What we take into our stomachs today, we are tomorrow. Food is the source of all power, yet not one person in a hundred knows the chemistry of foods as related to the chemistry of the body. The result is we are a nation of "stomach sufferers."

Christian has proved that to eat good, simple, nourishing food is not necessarily to eat correctly. In the first place, many of the foods which we have come to regard as good are in reality about the worst things we can eat, while others that we regard as harmful have the most food value.

But perhaps the greatest harm which comes from eating blindly is the fact that very often two perfectly good foods when eaten at the same meal form a chemical reaction in the stomach and literally explode, liberating dangerous toxic poisons which are absorbed by the blood and circulate throughout the system, forming the root of all or nearly all sickness, the first indications of which are acidity, fermentation, gas, constipation and many other sympathetic ills leading to most serious consequences.

And yet just as wrong food selections and combinations will destroy our health and efficiency, so will the right foods quickly create and maintain bodily vigor and mental energy. In my talk with Eugene Christian he told me of some of his experiences in the treatment of disease through food—just a few instances out of the more than 23,000 cases he has on record.

One case which interested me greatly was that of a young business man whose efficiency had been practically wrecked through stomach acidity, fermentation and constipation, resulting in physical sluggishness which was naturally reflected in his ability to use his mind. He was twenty pounds underweight when he first went to see Christian and was so nervous he couldn't sleep. Stomach and intestinal gases were so severe that they caused irregular heart action and often fits of great mental depression. As Christian describes it, he was not 50 per cent efficient either mentally or physically. Yet in 24 hours, by following Christian's suggestions as to food, his constipation was relieved, although he had formerly been in the habit of taking large daily doses of a strong cathartic. In five weeks every abnormal symptom had disappeared—his weight having increased 6 lbs. In addition to this, he acquired a store of physical and mental energy so great in comparison with his former self as to almost belie the fact that it was the same man.

Another instance of what proper food combinations can do almost overnight was that of a man one hundred pounds overweight, whose only other discomfort was rheumatism. This man's greatest pleasure in life was eating. Though convinced of the necessity, he hesitated for months to go under treatment, believing he would be deprived of the pleasures of the table. He finally, however, decided to try it out. Not only did he begin losing weight within a few hours, regaining his normal figure in a matter of weeks, but all signs of rheumatism disappeared, and he found the new diet far more delicious to the taste and afforded a much keener quality of enjoyment than his old method of eating, and wrote Christian a letter to that effect.

But perhaps the most interesting case that Christian told me of was that of a multi-millionaire—a man 70 years old, who had been traveling with his doctor for several years in a search for health. He was extremely emaciated, had chronic constipation, lumbago, and rheumatism. For over twenty years he had suffered with stomach and intestinal trouble which in reality was superaciduous secretions in the stomach. The first menus given him were designed to remove the cause of acidity, which was accomplished almost overnight. And after this was done he seemed to undergo a complete rejuvenation. His eyesight, hearing, taste, and all of his mental faculties became keener and more alert. He had had no organic trouble—but he was starving to death from malnutrition and decomposition—all caused by the wrong selection and combination of foods. Almost immediately after following Christian's advice this man could see results, and after six months he was as well and strong as he had ever been in his life.

These instances of the efficacy of right eating I have simply chosen at random from perhaps a dozen Eugene Christian told me of, every one of which was fully as interesting, and they applied to as many different ailments. Surely this man Christian is doing a great work.

I know of several instances where rich men and women have been so pleased with what he has done for them that they have sent him a check for $500 or $1,000 in addition to the amount of the bill when paying him.

There have been so many inquiries from all parts of the United States from people seeking the benefit of Eugene Christian's advice and whose cases he is unable to handle personally that he has written a little course of lessons which tells you exactly what to eat for health, strength and efficiency. This course is published by The Corrective Eating Society of New York.

These lessons, there are 24 of them, contain actual menus for breakfast, luncheon, and dinner, covering every condition of health and sickness from infancy to old age and for all occupations, climates and seasons.

Reasons are given for every recommendation based upon actual results secured in the author's many years of practice although technical terms have been avoided. Every point is explained so clearly that there can be no possible misunderstanding.

With these lessons at hand it is just as though you were in personal contact with the great food specialist, because every possible point is so thoroughly covered that you can scarcely think of a question which isn't answered. You can start eating the very things that will produce the increased physical and mental energy you are seeking the day you receive the lessons, and you will find that you secure results with the first meal. This, of course, does not mean that complicated illnesses can be removed at one meal, but it does mean that real results can nearly always be seen in 48 hours or less.

If you would like to examine these 24 little Lessons in Corrective Eating, simply write The Corrective Eating Society, Department 17211, 443 Fourth Avenue, New York City. It is not necessary to enclose any money with your request. Merely ask them to send the lessons on five days' trial, with the understanding that you will either return them within that time or remit $3.00, the small fee asked.

The reasons that the Society is willing to send the lessons on free examination without money in advance is because they want to remove every obstacle to putting this knowledge in the hands of the many interested people as soon as possible, knowing full well that a test of some of the menus in the lessons themselves is more convincing than anything that can possibly be said about them.

Please clip out and mail the following form instead of writing a letter, as this is a copy of the blank adopted by the Society, and will be honored at once.

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He Cometh Late

[At Khartum there is an immense stone statue of Lord Charles Gordon seated on a dromedary, with his face turned toward the mighty desert of the Sudan with its ungospeled multitudes. Beside this statue a young American missionary, reflecting on the needs of Africa's unreached millions and the tardiness of the messengers of the gospel, wrote these memorable verses, which voice for us the call of Christ and the call of the world.]

"The strings of camels come in single file,
Bearing the burdens o'er the desert sand;
Swiftly the boats go plying on the Nile,
The needs of men are met on every hand;
But still I wait
For the Messenger of Christ—
He cometh late.

"I see the cloud of dust rise in the plain,
The measured tread of troops falls on my ear;
The soldier comes the empire to maintain,
Bringing the pomp of war, the reign of fear,
But still I wait
For the messenger of peace—
He cometh late.

"I set me looking o'er the desert drear
Where broods the darkness like the dead of night;
From many a mosque I hear the call to prayer,
I hear no voice that calls on Christ for light;
But still I wait
For the messenger of God—
He cometh late"